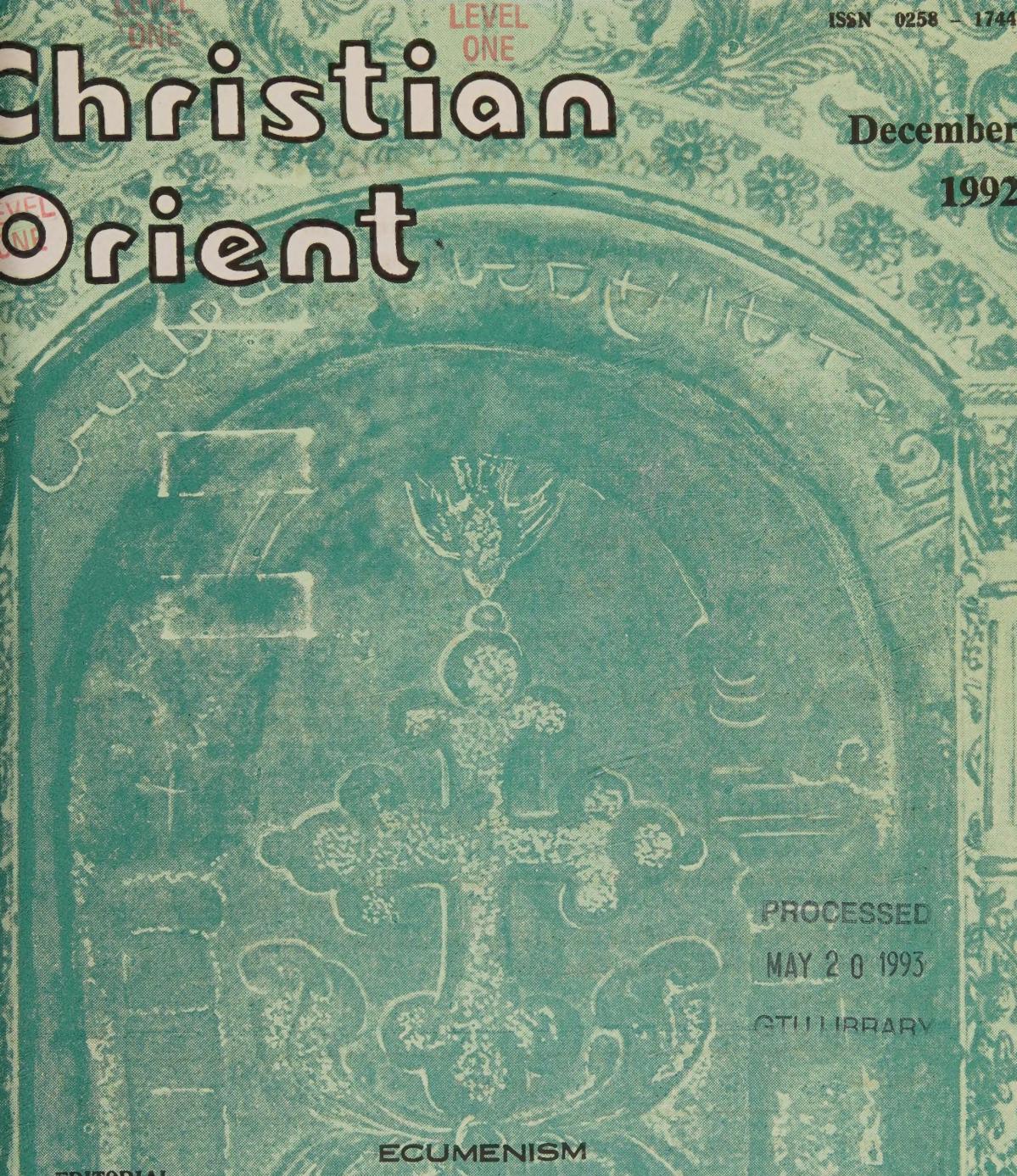


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ECUMENISM

EDITORIAL

THE REVOLUTIONS OF 1989 AND THE CATHOLIC-ORTHODOX DIALOGUE

— Ronald G. Roberson C. S. P.

SEARCHING FOR ECCLESIAL COMMUNION

— John Madey

"...WHETHER WE STILL HAVE THE RIGHT TO REMAIN SEPARATED"

† Vsevolod

ECUMENICAL DIMENSIONS TO SYRO-MALABAR CONTROVERSY

— Revd. Philip Tovey

CHURCHES OF ORIENTAL APOSTOLIC TRADITION IN ECCLESIAL COMMUNION
WITH ROME (EASTERN CATHOLIC CHURCHES)

— John Madey

BOOK REVIEW, NEWS

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CONTENTS

Editorial	193
The Revolutions of 1989 and the Catholic-Orthodox Dialogue	195
Ronald G. Raberson G. S. P.	
Searching for Ecclesial Communion	– John Madey 212
“Whether we Still Have the Right to Remain Separated”	221
† Vsevolod	
Ecumenical Dimensions to Syro-Malabar Controversy	– Revd. Philip Tovey 226
Churches of Oriental Apostolic Traditions in Ecclesial Communion with Rome (Eastern Catholic Churches)	231
Book Review	243
News	244

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Editorial

Vatican II firmly committed the catholic church to ecumenism. The ecclesiological positions and ecumenical principles of the same council are specified in the constitution on the Church and in the decree on Ecumenism. It has clarified its ecclesiological perception by saying that the church constituted and organized in the world as a society *subsists in* the catholic church (LG 8). This means that the catholic church is neither the whole nor a mere part of the church of Christ. The second Vatican council particularly specifies also the special role of the eastern catholic churches in realizing and reestablishing the full communion with their separated brothers. In the post Vatican II period, all the churches are trying their best to come closer to their common root. The attitude of triumphalism and self-sufficiency among the churches has given way to humility, self-criticism and dialogue.

The ecumenical apostolate aims to prepare the path for genuine reconciliation and full communion between the churches. In the present divided state of christianity, the catholicity of the one church of Christ is not fully established. It is manifested only in a veiled manner. The theological reason for this is that ecclesial unity and catholicity advance together. The more the churches are united, the more catholic they become. We, the catholics, have very often understood the ecclesial unity in terms of uniformity. But the opposite is the truth. True unity diversifies. The ecclesial unity patterned after the manner of the unity in the Trinity is a communion in diversity. An ecclesiology of communion proposed by Vat. II is a unity which emerges from and integrates with diversity. Only this theology can lead us to the qualitative dimension of catholicity and to a proper understanding of ecumenism. Any other type of unity is false, counterfeit and illusory.

In its proper theological sense catholicity goes far beyond the concept of territoriality. It is unwise from our part to try to exhaust it either in western or in eastern categories alone. Catholicity is the basic, fundamental property of the one church of Christ. The catholicity as it is understood and expressed today, is incomplete. The divisions in the Church have radically affected all the Churches. After the divisions, the church stopped to be one and catholic in its in-depth theological integrity. Only a coming together of all the ancient apostolic churches on equal footing could reveal the real catholicity of the church of Christ. Again, the eastern catholic churches united with the See of Rome are also not competent enough to articulate and highlight the profound qualitative dimension of the catholicity. Even today our understanding of the church and theology is more western in its expressions than eastern or catholic. The eastern catholics are very often treated as mere uniats. It is in this context that we see the top-most importance of our present issue on ecumenism.

The authors of the articles of this issue examine momentous ecumenical themes. After having studied certain theological questions, they bring forth authoritatively and conclusively some ecclesiological and ecumenical principles. Brought together, these articles are a perceptive and discursive study and

investigation of the ecumenical confrontation between different ecclesial denominations. They all agree that a proper ecclesiology of communion should be the bedrock of the christian unity. This ecclesiology is presupposed as the formative matrix in which the theological convergence of the churches has to be realized. Without a deep appreciation of each apostolic tradition and a profound ecclesial spirituality, the search for ecumenicity will be external, superficial and momentary.

The first article by Prof. R. G. Roberson is a succinct and masterful presentation of a recent catholic and orthodox dialogue. He surveys the anti-communist revolution in eastern and central Europe which began in 1989. The article begins with exemplary summaries of the origins and subsequent suppression of the two largest Byzantine catholic churches in Ukraine and Romania. Then he gives an overview of these two churches and the resulting clashes with the local orthodox churches. The theological analysis on the eastern catholic churches forced him move to a theology of sister churches. He highlights the defective side of the eastern catholics being treated as mere uniats and comes to the conclusion that uniatism as it is seen today is neither an ecclesiological nor an ecumenical solution.

The second article by Prof. J. Madey, is the background and prospects of the letter by the Greek Orthodox melchite patriarch Ignatios iv Hazin. This is the result of the ecumenical dialogue between the eastern orthodox and oriental orthodox churches. The document articulates that there is full identity of faith regarding Christ in both the families of churches. Prof. Madey, a renowned ecumenist, explains the historical context and places the document in its proper ecumenical perspective. He comments on the 14 paragraphs of the letter adding his own theological reflections. Thus, he establishes the attempts made by the two oriental families of the Orthodox churches in re-discovering their common ground. He also hints at certain other difficulties which are yet to overcome.

The third article is the fraternal message of the orthodox bishop Vsevolod, bishop of Scopelos, to his catholic colleagues. In this letter the bishop concentrates on the fruits of the theological dialogue between eastern orthodoxy and Roman catholicism. One of the interesting things which he highlights in this document is the ardent desire of the faithful for church unity. The love, warmth, and the fraternal openness which he experienced from his catholic counterparts compelled him to ask just what their division is all about. He is an advocate of a church unity which is authentically orthodox and catholic. According to him the movements of the people to sectarianism, to occultism and fundamentalism are due to the divisions in the Church. He wishes that the relation between eastern catholics and the church of Rome be modelled after the relation as they were in the first millennium of christianity.

The last article is on "the ecumenical dimensions of Syro-malabar controversy" by Rev. P. Tovey. In this article the author stresses on the specific identity of the syro-malabar church as the ancient indigenous church of India. Going through the documents of Vat II he upholds the unique position of the eastern churches. He envisages the present tension in the malabar church as a natural consequence of the implementation of the teachings of the council. He exhorts to avoid the latinization of the Syro-Malabar church and to get back to its ancient heritage. By acquiring its proper character it should become a model for church unity. Thus he brings to light the ecumenical dimension of the present crisis.

The Revolutions of 1989 and the Catholic-Orthodox Dialogue

The anti-communist revolutions in Eastern and Central Europe which began in 1989 ushered in a new phase in the history of the region. They marked the beginning of profound changes in societies which had been virtually frozen in place for decades by totalitarian regimes seeking to control every aspect of life.

Among those most dramatically affected by these changes were religious believers. All the Christian Churches in the area, be they Orthodox, Catholic, or Protestant, had suffered long years of persecution. All of them had been able, however, to continue to function publicly to a limited degree with one notable exception: the Byzantine Catholic Churches.¹ In Ukraine and Poland in 1946, in Romania in 1948, in Subcarpathia in 1949, and in Czechoslovakia in 1950, these Churches were brutally suppressed, and their property was mostly given over to the national Orthodox Churches. If Greek Catholics managed to maintain their identity during this period, it was due to the heroic efforts of those who were willing to

risk great danger by meeting secretly with fellow believers in order to continue a limited existence as a community underground.

But in 1989 a complete transformation of this situation began. Not only did their Churches regain legal status, but Greek Catholics also began to recover possession of much of their property which had been confiscated decades before. It was now possible for them to take the first steps towards reestablishing a normal ecclesial life.

As positive as these developments were, concrete problems related to the reemergence of the Byzantine Catholic Churches in Central and Eastern Europe had a decidedly negative effect on the ecumenical relationship that had developed between the Catholic and Orthodox Churches since the Second Vatican Council. Indeed, in the words of Metropolitan Bartholomew of Chalcedon (subsequently elected Patriarch of Constantinople), these developments almost brought a plenary session of the Catholic-Orthodox dialogue to "shipwreck."²

1. "Byzantine Catholic" and "Greek Catholic" are used interchangeably in this paper. "Ukrainian Catholic" is often used more specifically to refer to the Byzantine Catholic Church in that country. The historical designation "uniate" has been largely replaced by these other terms, and today is widely considered derogatory.
2. "Visit to Rome of the Delegation from the Ecumenical Patriarchate, June 27-30, 1990: Speech of His Eminence Metropolitan Bartholomew of Chalcedon," *Information Service* [of the Pontifical Council for Promoting Christian Unity] no. 75 (1990/IV) 150.

This paper begins with exemplary summaries of the origins and subsequent suppression of the two largest Byzantine Catholic Churches in the area: in Ukraine and Romania.³ An overview of the resurfacing of these two Churches and the resulting clashes with the local Orthodox Churches is then provided, along with a more detailed presentation of how these events have affected the course of the international Catholic-Orthodox dialogue.

The Origins of the Byzantine Catholic Churches

Any analysis of this situation cannot begin simply with the brutal events of the late 1940's, but must look back to the origins of the Byzantine Catholic Churches in the region. These Churches resulted from renewed attempts to overcome the division between Latin Western and Byzantine Eastern Christianity following the failure of the reunion councils of II Lyons in 1274 and Ferrara-Florence in 1439. A growing emphasis in the West, especially in the context of the Counter-Reformation, on the necessity of full communion with -- and submission to -- the Bishop of Rome for authentic ecclesial life resulted in the perception that those Churches not in

such communion could be considered the object of missionary activity. Simultaneously, the idea of "rite" developed, according to which groups of Orthodox Christians who came into union with Rome would be absorbed into the single Catholic Church, but allowed to maintain their own liturgical tradition and canonical discipline. The Byzantine Catholic Churches resulted from unions achieved on the basis of this newly-elaborated Western theology and praxis.⁴

The history of the origins of the Ukrainian Catholic Church is particularly complex, and is intimately connected with the periodic dominance of Catholic countries in the region. By the 14th century, most of what is now Ukraine had been annexed to the Catholic Polish-Lithuanian kingdom. With the active support of the Polish authorities, a formal union of the Orthodox Metropolitan province of Kiev with Rome was proclaimed at a synod held at Brest in 1595-6. This triggered a violent struggle between those who chose to remain Orthodox and those who accepted the union, led by Polish King Sigismund III. The next few years of conflict were marked by such events as the confiscation of Orthodox property and the murder of prominent Greek Catholic clergy.⁵ The

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3. Not dealt with here are the smaller Byzantine Catholic Churches in Subcarpathia (sometimes called Carpatho-Ukraine or Ruthenia), Czechoslovakia and Poland. Although each case has unique features, in general their histories parallel those of their Greek Catholic neighbours in Ukraine and Romania as outlined here.
 4. On the origins of the Eastern Catholic Churches, see E. Lanne, "The Connection between the post-Tridentine Concept of Primacy and the Emerging of the Uniate Churches," *Wort und Wahrheit*, Supplementary Issue Number 4 (Vienna: Herder 1978) 99-108. The French original with complementary footnotes: "La conception post-tridentine de la primauté et l'origine des Eglises unies:" *Irénikon* 52 (1979) 5-33. The development of the idea of "rite" is treated by Yves Congar in his *Diversity and Communion*, trans. by J. Bowden (London: SCM Press, 1984) 77-84.
 5. For a study of the Union of Brest from a sociological and ecumenical perspective, see J. Macha, *Ecclesiastical Unification: A Theoretical Framework*

dioceses of Galicia, which lie at the heart of what is now the Ukrainian Catholic Church, adhered to the union much later (Przemysl in 1692 and Lvov in 1700). By the 18th century, two-thirds of the Christians in the western part of Ukraine were Byzantine Catholic. With the subsequent expansion of Orthodox Russia into the area, however, the union with Rome was gradually suppressed. In 1839, Czar Nicholas I formally abolished the union throughout his realm with the exception of the diocese of Kholm which was itself suppressed in 1875. It was only in the province of Galicia, which was first under the control of Austria and later of Poland, that the union with Rome survived until this area too was annexed by the Soviet Union after World War II.

The Byzantine Catholic Church in Romania originated in the province of Transylvania after it was annexed to the Austrian Empire by the Hapsburg Emperor Leopold I in 1687. It was imperial policy to encourage Orthodox within the Empire to become Byzantine Catholics by sending Catholic missionaries (mostly Jesuits) to work among them, and by denying full civil rights to Orthodox subjects. The prospect of enjoying the same rights as Roman Catholics, along with widespread fear of Protestantism among the Orthodox clergy, contributed to the acceptance of union with Rome

by Orthodox Metropolitan Atanasie of Transylvania in 1698. He later convoked a synod which formally concluded the agreement on 4 September 1700. At first this union included most of the Romanian Orthodox in the province. But in 1744, under the leadership of the monk Visarion, a popular uprising against the union took place. In spite of government efforts to enforce the union with Rome -- even by military means -- resistance was such that Empress Maria Theresa reluctantly allowed the appointment of a bishop for the Romanian Orthodox in Transylvania in 1759. In the end, about half of the Transylvanian Romanians returned to Orthodoxy.⁶ It was only at the end of World War I that Transylvania was united with Romania, and Greek Catholics for the first time became a minority within a predominantly Orthodox state.

In general these and other similar unions were the result of efforts of zealous Catholics who wished to restore full communion with the Eastern Churches, usually on the basis of the terms of union agreed to at the Council of Florence. If the union with the entire Orthodox Church had failed, it was decided to pursue partial unions where conditions were favourable.

In the cases treated here, these conditions included the active

Together with Case Studies Form the History of Latin-Byzantine Relations. Orientalia Christiana Analecta 198 (Rome: pontifical Oriental Institute, 1974). For a succinct presentation of the union and the subsequent development of the Greek Catholic and other churches in the Ukraine, see V. Kubijovyc, ed., *Ukraine: A Concise Encyclopaedia*. 2 volumes. (Toronto: University of Toronto Press, 1971), especially 2:120–231. See also the collection of studies on the Union of Brest in *Istina* 35 (1990) 3–107.

6. See K. Hitchins, *The Idea of Nation: The Romanians of Transylvania, 1691–1849* (Bucharest, 1985) esp. pp. 11–40. The same author recounted the circumstances of the formation of this union in his "Religion and Romanian National Consciousness in Eighteenth-century Transylvania" *The Slavonic and East European Review* 57 (1979) 214–239.

co-operation of Catholic governments which controlled significant Orthodox populations. The motivations of the government leaders were usually mixed: while many were faithful Catholics who wished to do what they could to reconcile divided Christian communities, most were also guided by political considerations. This is particularly clear in the formation of the Greek Catholic Church in Transylvania, where it was in the interest of the Austrian government to weaken the links of its Romanian citizens in Transylvania with the Romanian Orthodox population outside the Empire in Wallachia and Moldavia, and to increase their bonds with the rest of the country, which was largely Catholic.

But whatever were the motivations of those who promoted this method for achieving unity between Catholics and Orthodox (now known as "unitatism"), one thing is clear: it intensified a sense of hostility towards the Catholic Church among the Orthodox, and contributed to the strong feeling of being the victim of Catholic aggression which remains in the Orthodox historical consciousness. Moreover, the Orthodox saw the formation of Byzantine Catholic Churches as a denial of the ecclesial reality of their Church by the Catholic Church.

At the same time, these Byzantine Catholic Churches took on an identity of their own. As a result of their full communion with the Catholic Church, all of them underwent a certain process of latinization which distanced them from their Orthodox counterparts. Neither Orthodox nor

Latin Catholics, these Churches constituted a new reality in the Christian world, characterized by strong loyalty both to the Byzantine tradition and to the Bishop of Rome.

The Suppression of the Byzantine Catholic Churches

The annexation of new territory by the Soviet Union and the setting up of new communist governments in Eastern Europe after World War II proved to be catastrophic for the Byzantine Catholic Churches in those countries. Their cultural links with the West, and especially their dependency upon the Vatican which was seen as a focal point of anticomunism, were unacceptable to the communist authorities. An additional factor in Ukraine was the close association between the Ukraine Catholic Church and Ukrainian nationalist feeling, which the Soviets were trying to repress. All this contributed to the decision to forcefully suppress the Greek Catholic Churches throughout the region and integrate them into the local Orthodox Churches. In most cases, a "synod" of the Church in question was organized for the purpose of dissolving its ecclesiastical structure and formally petitioning for reception into the Orthodox Church.

The Ukrainian Catholic Church in Galicia, which had been occupied by advancing Soviet forces in 1944, was the first victim. On 11 April 1945, the entire Greek Catholic hierarchy (Metropolitan Slipyi of Lvov and four other bishops) was arrested. The following year, all were sentenced to lengthy terms of forced labour.⁷ Also in April 1945, the newly elected Patriarch

7. Metropolitan Slipyi was released from prison in 1963 and took up residence in Rome where he died in 1984. Two of the other bishops died in prison in 1949 and 1957. The two others were permitted to return to the Western Ukraine in the mid-1950's, but were never allowed to perform any priestly functions again. They both died before 1960.

Aleksy I of Moscow addressed a message to the clergy and believers of the Ukrainian Catholic Church in which he excoriated the Vatican and the Ukrainian Catholic hierarchy as profascist, and invited Ukrainian Catholics to return to the Russian Orthodox Church. The process of liquidation was culminated at a carefully orchestrated "synod" which was held in Lvov on 8–10 March 1946.⁸ Here the delegates voted to formally dissolve the union with Rome, and petition was made to the Patriarch of Moscow for reception under his authority. This provided the legal basis for the turning over of the Greek Catholic Church's property to the Moscow Patriarchate and the reception of its faithful into the Russian Orthodox Church. Those who resisted were treated very harshly; most of the clergy who challenged the union with Moscow were arrested and deported to Siberian forced labour camps. At the time of its suppression, the Ukrainian Catholic Church included about 3.5 million faithful.

The communist government which had been set up in Romania after World War II quickly took similar measures against the Greek Catholic

Church centred in Transylvania. On 1 October 1948 a group of 36 Greek Catholic priests met at Cluj-Napoca. They voted to abolish the union with Rome and asked to be received into the Romanian Orthodox Church. On October 21st, the 250th anniversary of its promulgation, the union was formally abolished during an assembly in Alba Julia. On 1 December 1948 the government passed legislation which dissolved the Greek Catholic Church and turned over all its property either to the state or to the Romanian Orthodox Church. All six Greek Catholic bishops were arrested on the night of December 29–30. Five of the six later died in prison. In 1964 the bishop of Cluj-Gherla, Juliу Hossu, was released from prison but placed under house arrest in a monastery, where he died in 1970.⁹ All Greek Catholic priests who refused to transfer to the Orthodox Church were either imprisoned or exiled, and all religious orders were dissolved. This entire process of absorbing the approximately 1.5 million Greek Catholic faithful was described in official government and Romanian Orthodox publication as the "reintegration of the Romanian Orthodox Church."¹⁰

8. See B. Bociurkiw, "The Uniate Church in the Soviet Ukraine: A Case Study in Soviet Church Policy," *Canadian Slavonic Papers* VII (Toronto: University of Toronto Press, 1965) 89–113. Reprinted in his *Ukrainian Churches Under Soviet Rule: Two Case Studies* (Cambridge, Massachusetts: Ukrainian Studies Fund of Harvard University, 1984). For a Russian Orthodox interpretation of the Lvov Council, see Metropolitan Filaret of Kiev, "35th Anniversary of the 1946 Lvov Church Council," *Journal of the Moscow Patriarchate* 1981, no. 10, pp. 6–16. The Metropolitan presents the Russian Orthodox position that the 1946 dissolution was only the final step in the long process of throwing off the Brest Union which was "forced upon our forefathers." For the proceedings of the council, see *Lvov Church Council: Documents and Materials*, 1946–1981 (Moscow Patriarchate 1982).
9. Pope Paul VI announced in 1973 that he had created Hossu a Cardinal *in pectore* in 1969.
10. For an account of the suppression of the Romanian Greek Catholic Church in English, see I. Ratiu, "The Communist Attack on the Catholic and Orthodox Churches in Rumania," in *Eastern Churches Quarterly* 8 (1949–1950) 163–197.

The precise extent to which the Orthodox collaborated with the communist regimes in the violent suppression of these Churches will probably never be known. Some believe that the Moscow Patriarchate was a willing partner of the regime, and saw this as a way in which some of its communities lost centuries before could be brought back into the fold. Others assert that the Orthodox felt compelled to cooperate with the government because their survival depended on providing proof of loyalty and usefulness to Stalin's regime.¹¹ Some even hold that Patriarch Aleksy I and the members of his Holy Synod may not have even been aware of the violence that was being perpetrated, and believed that the return of Ukrainian Catholics to Orthodoxy was a genuine and spontaneous movement.¹² Nor is the case of Romania any more clear. Many fault Patriarch Justinian and some other bishops as being overly sympathetic to the new communist government. Nevertheless, some Greek Catholics outside the country, even while the violent suppression was still fresh in mind, did not blame the Romanian Orthodox Church for the actions the communist government had taken against them.¹³

But whatever role the Orthodox Churches really played in these events, most Greek Catholics underground in the region came to believe that the

Orthodox had willingly, even eagerly, participated in their destruction. Their interpretation of history convinced them not only that the Orthodox Church was corrupt, but also that it had been willing to ally itself with the forces of darkness in order to achieve certain goals. This pervasive attitude of contempt became a source of significant and ongoing tension with the Orthodox when the Greek Catholics began to resurface following the events of 1989.

The Reestablishment of the Byzantine Catholic Churches

The accession of Mikhail Gorbachev to the post of General Secretary of the Communist Party of the Soviet Union in March 1985 marked the beginning of a new era of democratic reform not only in the USSR, but throughout Eastern and Central Europe. This process, which would finally lead to the collapse of communism throughout the region and the dissolution of the Soviet Union, included a general liberalization of official attitudes towards religion.

One of the main beneficiaries of this new attitude in the USSR was the Ukrainian Catholic Church, which was soon able to come out into the open and even achieve legal recognition.¹⁴ With the support of the local government, Ukrainian Catholics began

11. Bociurkiw, "The Uniate Church in the Soviet Ukraine," 112-113.
12. Thus D. Pospielovsky in *The Russian Church Under the Soviet Regime 1917-1982*. 2 vols. (Crestwood, Ny: St. Vladimir's, 1984) 2:308.
13. Abbé Pierre Gherman, *L'âme roumaine écartelée* (Paris: Les Editions du Cédre, 1955) 221. Father Gherman, of the Romanian Catholic Mission in Paris, provides a detailed record of the early years of the communist persecution of the churches in Romania.
14. For a detailed description of this process see B. Bociurkiw, "The Ukrainian Catholic Church in U S S R Under Gorbachev, "Problems of Communism 39 (November-December 1990) 1-19.

to take possession of the churches which had been theirs before the suppression.¹⁵ Unfortunately, this process took place over the protest of the Moscow Patriarchate, which claimed that, beginning in October 1989, Ukrainian Catholics had resorted to violent means to reclaim many of these churches.¹⁶ Indeed, the reemergence of the Ukrainian Catholic Church caused a significant worsening of relations between the Moscow Patriarchate and the Vatican. This occasioned high-level contacts between the Patriarchate and the Holy See culminating in a decisive meeting which took place in Moscow from 12 to 17 January 1990. The two delegations drafted a document which made recommendations in view of a normalization of the relationship between Orthodox and Greek Catholics in Ukraine.¹⁷

One of the central elements of this accord envisaged the setting up of a quadripartite commission made up of representatives of the Vatican, the Moscow Patriarchate, and Byzantine Catholics and Orthodox from western Ukraine which would examine and attempt to resolve particular cases of disputed property. The commission

met for the first time in Kiev on March 6. But a few days later the Ukrainian Catholic representatives walked out in protest because of the Moscow Patriarchate's refusal to recognize the illegitimate nature of the 1946 Lvov "synod." Fourteen demands formulated by Ukrainian Catholic Archbishop Sterniuk were later endorsed by the other Ukrainian Catholic bishops in Ukraine.¹⁸ The breakdown of the quadripartite commission significantly increased tensions between Catholics and Orthodox in the area. By the end of 1991, the Greek Catholic resurgence in western Ukraine had virtually eliminated the Orthodox presence in the region, and the Moscow Patriarchate continued to denounce this resurgence as an example of the Vatican's efforts to proselytize, that is, to make converts, among the Orthodox faithful.¹⁹

In Romania, the dictatorship of Nicolae Ceausescu endured longer than most of the other communists regimes in the region, until its violent overthrow in December 1989. It was significant that only a few days after the overthrow of Ceausescu, on 31 December, the new National Salvation

15. When he addressed the special Synod of Bishops for Europe in Rome in December 1991, Cardinal Lubachivsky stated that the Ukrainian Catholic Church now possessed 2,176 churches in Ukraine. See *L'Osservatore Romano*, 5 December 1991, p. 6.
16. See for example the "Statement of the Holy Synod of the Russian Orthodox Church on the Situation Arising in Relations With the Roman Catholic Church," *Journal of the Moscow Patriarchate*, 1991, no. 1, pp. 2-3.
17. "Recommendations for the Normalization of Relations Between Orthodox and Catholics of the Eastern Rite in the Western Ukraine," *Information Service* no. 71 (1989/III-IV) 131-133. For background see article by Archbishop Edward Idris Cassidy (President of the Pontifical Council for Promoting Christian Unity), "Vatican-Orthodox Reach Accord on Ukrainian Issue," *L'Osservatore Romano* [Weekly English Edition], 5 March 1990. The recommendations were also published in *The Journal of the Moscow Patriarchate*, 1990, no. 5, pp. 8-9.
18. See Bociurkiw, "The Ukrainian Catholic Church in the USSR Under Gorbachev," p. 16.
19. This figured strongly in the refusal of the Moscow Patriarchate to send a

Front government revoked the 1948 decree which had made the Greek Catholic Church illegal in Romania.

Although the government restored the legal status of the Greek Catholic Church, it did not address the question of the ownership of the over 2,000 churches which had been confiscated in 1948 and mostly given to the Romanian Orthodox Church. This ambiguity created the conditions for a struggle over property between Orthodox and Greek Catholics which as of January 1992 had not yet been resolved.²⁰

The Greek Catholic position has been summed up in the phrase *restitutio in integrum*: the demand that, as a matter of justice, all the property that was illegally taken from the Greek Catholic Church in 1948 and given to the Orthodox should be returned. This fundamental claim is presented as a pre-condition for any dialogue or participation in any joint commission with the Romanian Orthodox Church. The Greek Catholics claim to number

at least as many as the 1.5 million faithful they had at the time of the suppression, if not substantially more.²¹

With very few exceptions, however the Orthodox have refused to hand over former Greek Catholic churches that they now possess. While they do not contest the legal right of the Greek Catholic Church to exist, the Orthodox insist that the present pastoral situation is substantially different from that of 1948, and that today the actual number of Greek Catholic faithful is very small. They propose that a census be taken to determine the present number of Greek Catholics and Orthodox, and that churches should be redistributed on the basis of this data and the deliberations of a joint commission.²²

This impasse, which the government does not appear willing to resolve, has created a highly polemical atmosphere in Romania, and has left the Greek Catholics with very few churches.²³ The Greek Catholics accuse

fraternal delegate to the special Synod of Bishops for Europe in December 1991. The Holy See's observations on this are found in "Response Given to Holy Synod," *L'Osservatore Romano* [Weekly English Edition], 21 October 1991, p. 12. For a recent study of religious tensions in Ukraine, see D. Little, *Ukraine: The Legacy of Intolerance* (Washington: United States Institute of Peace Press, 1991).

20. For a succinct overview of this situation, see D. Ionescu, "The Orthodox-Uniate Conflict," *Report on Eastern Europe* (August 2, 1991) 29-34.
21. The Greek Catholic position has been summed up by T. Langa, Vicar General of the Greek Catholic Diocese of Cluj-Gherla, in two articles in Romanian entitled "Our Position" published in the semi-official newspaper *Vitala creștină* no. 1 (February 1990) and no. 11 (July 1990). He estimated the membership of the Greek Catholic Church in Romania as "almost three million" in the July article.
22. For an overview of the Romanian Orthodox understanding of this entire affair, see the booklet in English by M. Pacurariu, *Pages from the History of the Romanian Church: The Uniatism in Transylvania* (Bucharest: Romanian Orthodox Church Bible and Mission Institute Publishing House, 1991).
23. It was reported in December 1991 that the Greek Catholics had regained 25 of their churches. See A. Simons and R. Zinto, "New Pastures of the Lord," *Time International* 138, no. 25 (23 December 1991) 23.

the Romanian Orthodox Church of having collaborated with the communist regime, and of continuing to enjoy the fruits of that partnership. They claim that the Orthodox Church is the "last remaining stalinist institution" in the country, and that the lack of restoration of their property means that they are still undergoing a form of persecution. The Orthodox, on the other hand, view the Greek Catholic demand that all property be restored, needed or not, as evidence that their Church is still essentially a structure of aggressive Catholic proselytism among the Orthodox faithful. And some of them link the reemergence of the Greek Catholic Church with a sinister effort to "magyarize" the Romanian population of Transylvania. These tensions escalated on May 19, 1991, when Greek Catholics regained possession of their old cathedral in Blaj. This and other incidents were cited as acts of violence by the Orthodox, and at one point Patriarch Teoctist, overreacting, even called for an end to all dialogue with the Catholic Church during the pontificate of Pope John Paul II.²⁴

Repercussions for the Catholic-Orthodox Dialogue

Escalating tensions between Orthodox and Byzantine Catholics in

Eastern and Central Europe were bound to have an effect on Catholic-Orthodox relations in general and, indeed, the problem was taken up with a sense of urgency by the international commission for dialogue. However, this issue had been a bone of contention between Catholics and Orthodox for centuries. The formation of Byzantine Catholic communities has always provoked sharp Orthodox reaction,²⁵ and various Panorthodox Conferences, beginning with the one at Vatopedi Monastery on Mount Athos in 1930, have vigorously denounced "uniatism as incompatible with cordial Catholic-Orthodox relations."²⁶

Thus, when the formation of an international joint commission for dialogue between the Catholic and Orthodox Churches was announced by Pope John Paul II and Ecumenical Patriarch Dimitrios I when the Pope was visiting the Phanar in November 1979, it was self-evident that this issue would have to be dealt with at some point. Indeed, some Orthodox had even called for the "abolition of the Unia" by the Catholic Church as a precondition for Orthodox participation in such a dialogue.²⁷ It had already been decided, however, that if the dialogue was going to be successful, it would have to begin with the elements that unite the two

24. Like the Moscow Patriarchate, the Romanian Orthodox Church cited current tensions with Greek Catholics when it declined the invitation to send a fraternal delegate to the special Synod of Bishops for Europe in Rome in December 1991.
25. See for example the correspondence between Chrysostomos, the Orthodox Archbishop of Athens, and George Calavassy, first Byzantine Catholic Bishop in Athens, in Hieromoine Pierre, *L'Union de l'Orient avec Rome: Une controverse récente*, Orientalia Christiana no. 60 (Rome: Pontifical Oriental Institute, 1930). For observations on this affair and comments on a similar controversy surrounding the nomination of a bishop to the same post in 1975, see E. Lanne, "United Churches or Sister Churches: A Choice to be Faced," *One in Christ* 12 (1976) 106-123.
26. See reports in *Irenikon* 8 (1931) 99, 105-107 and 59 (1986) 514.
27. Thus Metropolitan Chrysostomos of Peristerion in his "A Problem and an Appeal: A Necessary Presupposition for the beginning and the success of

Churches—especially the sacraments—and thus establish a common theological foundation upon which more difficult issues such as uniatism and papal primacy could be later addressed.²⁸

However, the question of uniatism was already mentioned in an official press communique at the end of the first part of the fourth plenary session in Bari in 1986. In describing the problems which had beset the meeting, the communique states that the Orthodox members “expressed their concern about...the question of the existence and activity of Catholic Churches of Eastern Rite in full communion with the Church of Rome.”²⁹ At the second session of the Bari meeting the following year, the question was considered again. In the words of the press communiqué,

At previous meetings, the Commission expressed its concern for the problem of “uniatism” as a serious factor in the relations between our two Churches. During this meeting at Bari, it considered further concrete ways by which the ecclesiological and practical aspects of this question may be studied.³⁰

When the international commission met for its fifth plenary session at Valamo, Finland, in June 1988, the issue of uniatism was again discussed. The statement issued at the end of the meeting described the general lines of the discussion and reported the decision to set up a subcommission to deal with the problem:

As agreed by the Commission at its 1987 meeting in Bari, the question of the Eastern Catholics in communion with the Holy See of Rome was also discussed as a serious factor in the relations between the Roman Catholic and Orthodox Churches. A joint sub-communion was established to carry on the consideration of ecclesiological and practical aspects of the question. The subcommission met for the first time in Valamo under the co-chairmanship of Cardinal Willebrands and Archbishop Stylianos. At this meeting the new subcommission agreed to arrange for a series of studies which will be discussed by it in conjunction with the next meeting of the Commission’s Joint Coordinating Committee in February 1990. While able to call upon the assistance

the Theological Dialogue between the Orthodox and the Roman Catholic Churches,” *Theologia* 50 (1979) 856–868. In 1986 the same Metropolitan (a representative of the Orthodox Church of Greece on the international commission) demanded that the topic of uniatism be treated with urgency: “Le dialogue théologique des Eglises orthodoxe et catholique-romaine,” *Theologia* 57 (1986) 329–342.

28. For a brief overview of the work of this dialogue, see R. Roberson, “Orthodox–Roman Catholic Dialogue,” in N. Lossky, et al., *Dictionary of the Ecumenical Movement* (Geneva: WCC, 1991) 762–764.
29. “Joint Commission for Theological Dialogue between the Catholic Church and the Orthodox Church: May 29 – June 7, 1986,” *Information Service* no. 62 (1986/IV) 200.
30. “Catholic–Orthodox Theological Dialogue: June 9–16, 1987,” *Information Service* no. 64 (1987/II) 67.

of outside specialists, the subcommission remains subject to the authority of the full Joint International Commission. The latter along will issue statements and recommendations in this matter.³¹

The subcommission mentioned in this statement met in Vienna in January 1990, shortly before the meeting of the Coordinating Committee. At the end of the meeting, a press release was issued which described in general terms what was achieved.³²

According to the press release, the members of the subcommission unanimously rejected uniatism as a model for achieving unity between the Catholic and Orthodox Churches today, because it is inconsistent with the contemporary ecclesiology of sister Churches. Such an ecclesiology, in which "any form of soteriological exclusivism" has no place, excludes all forms of proselytism between the two communions, and any use of violence to solve problems. Mention is then made of how the Orthodox thought a settlement could be achieved:

While the Orthodox members of the subcommission appreciated

the reasons for the position of the Roman Catholic members that Churches which have long existed should not be requested simply to be amalgamated into another Church even if their origin is subject to criticism, they still had to recall the decision of the Pan-Orthodox Conference of Rhodes which states that "the abolition of Uniatism and the incorporation of the members of the Uniate Churches either in the Latin Roman Catholic Church or in the Orthodox Church, upon free choice" should be the solution to the problem.³³

The press release also rejects the use of liturgical rites and vestments of one Church by the clergy of the other Church when used for the purpose of proselytism. This text was considered at the meeting of the Coordinating Committee in Moscow,³⁴ and would serve as the basis of the work of the sixth plenary session of the international commission.

That plenary took place at Freising, near Munich, from June 6 to 15, 1990. The statement issued at the end of the session explained that, because

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31. "Orthodox-Catholic International Theological Dialogue: June 19-27, 1988", *Information Service* no. 68 (1988/III-IV) 161.
 32. The press release was published in the French and Greek editions of *Episkepsis* no. 433 (15 February 1990).
 33. Regrettably, there was a mistake in the French translation of this sentence published by *Episkepsis* (the Greek is correct). The word "Orthodox" was omitted at the beginning of the sentence, giving the impression that this was the opinion of the Catholic participants as well. This naturally gave rise to misunderstandings. The error found its way into the Romanian translation published in Transylvania in the Orthodox journal *Mitropolia Ardealului* 35 (1990) no. 3, 74-75. It was also pointed out later that none of the Pan-Orthodox Conferences of Rhodes made any such statement. See *Irénikon* 63 (1990) 65.
 34. See the press communiqué, "Mixed Coordinating Committee of the Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church: February 1-8, 1990, "Information Service" no. 73 (1990/11) 34-35.

of fast-moving events in Eastern Europe, the entire session had been devoted to consideration of the origin, existence and development of the Byzantine Catholic Churches.³⁵ In paragraph 6 of the text, the Commission offered four reflections:

a) Because of the conflictual situation existing in some regions between the Catholic Churches of Byzantine rite and the Orthodox Church, "uniatism" is an urgent problem to be treated with priority over all other subjects to be discussed in the dialogue.

b) The term "uniatism" indicates here the effort which aims to bring about the unity of the Church by separating from the Orthodox Church communities or Orthodox faithful without taking into account that, according to ecclesiology, the Orthodox Church is a sister-church which itself offers the means of grace and salvation. In this sense and with reference to the document issued by the Vienna sub-commission, we reject "uniatism" as a method of unity opposed to the common Tradition of our churches.

c) Where "uniatism" has been employed as a method, it failed to achieve its goal of bringing the churches closer together; rather it provoked new divisions. The situation thus created has been a source of conflict and suffering, and these have deeply marked the memory and the collective consciousness of the two churches. On

the other hand, for ecclesiological¹ reasons, the conviction has grown that other ways must be sought out.

d) Today, when our churches meet on the basis of the ecclesiology of communion between sister-churches, it would be regretful to destroy the important work for the unity of the churches accomplished through the dialogue, by going back to the method of "uniatism."

In the next paragraph, the document offers some practical suggestions which could be applied in local situations where new tensions have arisen. It begins with an affirmation that all persons and communities have a right to religious freedom that must be totally respected. Moreover, this right is "a gift of the Spirit in view of the building up of the Body of Christ..." Religious freedom excludes all forms of violence and requires fraternal cooperation among pastors. The Commission calls upon ecclesial authorities of both Churches to strive to solve problems together, in a spirit of dialogue and with respect for the wishes of local communities. In addition, all forms of proselytism are condemned as "a misuse of pastoral energy." The statement affirms dialogue as the best way for the two Churches to overcome difficulties, and explains that for now the commission's attention will be focused on this particular question.

This orientation was reaffirmed by the Orthodox side at the Ecumenical

35. For the text in English, see *Information Service* no. 73 (1990/II) 52-53, *One in Christ* 26 (1990) 362-365, and *The Journal of the Moscow Patriarchate*, 1990, no. 10, pp. 46-47. A thorough analysis of the document is provided by André de Halleux in his "Uniatisme et communion: Le texte catholique-orthodoxe de Freising," *Revue théologique de Louvain* 22 (1991) 3-29. See also the report and original French text in *Irenikon* 63 (1990) 215-221.

Patriarchate in Istanbul on 11 and 12 December 1991 during a meeting which gathered together most of the Orthodox delegates participating in the dialogue with the Catholic Church. In a statement, the delegates recalled listening to descriptions of local conflicts with Byzantine Catholics by some delegates which "surpass every imagination, and filled the participants with bitterness and disappointment." The text asserts that the reemergence of the Byzantine Catholic Churches has been accompanied by violations of human rights and religious freedom, particularly "in the use of violence against individuals, in the abuse of the legislative process, and in the questionable manipulation of the institutions of state administration." Appeals to the Vatican are said to have been in vain. All agreed that the situation was so serious that the positive results achieved so far in the theological dialogue were in jeopardy. Affirming dialogue as the only realistic method for overcoming these new difficulties, the Orthodox asked that questions related to the Byzantine Catholic Churches be the sole theme of the dialogue today. The Freising statement, and its rejection of uniatism as a method of achieving full communion between the Churches, is put forward as a starting point for further deliberations on this point. Once this question has been properly settled, the document states, the dialogue will be able to return to the other

subjects which it had planned to address.³⁶

Meanwhile, the international commission was moving towards elaborating a more ample analysis of this problem. Employing the methodology that had been used when dealing with theological subjects, three draft texts were produced by joint subcommissions. These then provided a basis for discussion at a meeting of the Coordinating Committee which met at Ariccia, near Rome, from 10 to 15 June 1991. A communiqué issued at the end of the meeting stated that a common document had been drafted, entitled "Uniatism, Former Method of Union, and the Present Search for Full Communion." In two parts, the document analyzes various dimensions of the problem, and offers concrete suggestions in view of improving the situation. The ecclesiological presuppositions of the document are outlined in an important paragraph:

The document is based on the ecclesiological shifts which occurred after the Panorthodox Conferences and the Second Vatican Council. Indeed, we have moved from a situation in which each Church claimed to be the only means of salvation to the conviction that the two are sister Churches. This shift opened the way for a dialogue of charity, truth and sincerity.³⁷

36. Greek and French texts in *Episkepsis* no. 452 (15 January 1991). An English translation was published in the monthly newspaper of the Greek Orthodox Archdiocese of North and South America, *Orthodox Observer*, February 1991, pp. 3 and 25.
37. "Catholics and Orthodox meet in Ariccia; document to focus on European situation," *L'Osservatore Romano* [Weekly English Edition], 1 July 1991, p. 3. The original French text was published in the daily edition of *L'Osservatore Romano* on June 21, 1991, page 5. A Greek translation of the Ariccia document itself was published in the weekly Catholic newspaper in Athens: "Krisimi fasi tou dialogou Katholikon kai Orthodoxon," *Katholiki*, 23 June 1991, and in English in the *Information Bulletin of the Department for External Relations of the Moscow Patriarchate*, 27 June 1991.

The text produced at Ariccia was to be considered at the Seventh Plenary Session of the international dialogue, scheduled to take place from 17 to 26 June 1992. It was hoped that, in the event of the adoption of a common document on this issue, the dialogue could return to a consideration of the theological topics that had been envisaged.³⁸

Although the international commission has made progress on this thorny question, it will be difficult for many Byzantine Catholics and Orthodox to accept what it has accomplished. Byzantine Catholics in Eastern Europe, through no fault of their own, were not able to benefit from the results of the Second Vatican Council: their bishops were not allowed to

attend, and the conciliar documents^s were not published in their countries. Nor were they able to experience the subsequent warming of relations between Catholics and Orthodox, and the growth of a common sister-church ecclesiology, that took place elsewhere. So it is understandable that they continue to feel they should invite Orthodox to "return" to the Catholic Church. Indeed, the clergy who survived underground during the years of persecution were trained to have precisely this point of view.³⁹ Consequently, although the Holy See has stated the contrary,⁴⁰ it should not be surprising if many of these Byzantine Catholics continue to present their own Churches as the only viable model for the establishment of full communion between the Catholic and

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- 38. In February 1990 the Coordinating Committee prepared a draft text on the subject "Ecclesiological and Canonical Consequences of the Sacramental Nature of the Church: Collegiality and Authority in the Church". So far, it has not been considered at a Plenary session because of the problems outlined here.
 - 39. As late as the mid 1950's for example, the renowned Orientalist Raymond Janin, in his *Eglises orientales et rites orientaux* (Paris: Letouzey and Ané, 1955), could write (p. 513) that the formation of Eastern-rite Catholic Churches "is assuredly the best of all the methods and the most practical" for Catholic missionaries among the Orthodox. Janin admitted that this method would provoke hostility from Orthodox hierarchs, but this is, he claimed, only because they knew it was the most effective means of ending the schism.
 - 40. See the letter of Cardinal Willebrands to Russian Orthodox Metropolitan Juvenaly on 22 September 1979, where, in the context of a misunderstanding about a papal statement on the status of the Ukrainian Catholic Church, the Cardinal wrote, "There was no intention whatever of presenting the Union of Brest as the model for our relations with the Orthodox Churches today or as one for the contemplated future union." The letter had been seen and approved by Pope John Paul II. Text in T. Stransky and J. Sheerin, eds., *Doing the Truth in Charity* (Ramsey: Paulist, 1982) 226-229. More recently, in his letter to the Bishops of Europe on Catholic-Orthodox relations of 31 May 1991, Pope John Paul II wrote that the theological dialogue is working towards the goal of unity "with a new method and with a different form and outlook, in accordance with the teachings and directives of the Second Vatican Council." See text in *L'Osservatore Romano* [Weekly Edition in English], 17 June 1991, pp. 1-2, and *Information Service* no. 77 (1991/II) 36-38.

Orthodox Churches.⁴¹ All this explains why many of them find it difficult to accept one of the central tenants of the international commission's work: the clear distinction between the affirmation of the undeniable right of the Byzantine Catholic Churches to exist on one hand, and the rejection of the method used in their formation as inappropriate to the contemporary situation on the other. For many Greek Catholics, the idea that they are not the model for unity with the Orthodox suggests a negation of their very *raison d'être* and consequently is tantamount to a denial of their right to exist.

Many Orthodox have difficulty with the same distinction, although for different reasons. For them, the very existence of the Byzantine Catholic Churches is so closely tied to Catholic proselytism that to separate the two is virtually unthinkable. This is related to widespread Orthodox suspicions that, despite the warming of Catholic-Orthodox relations during and following the Council and the work of the international commission for dialogue, the real attitude of the

Catholic Church towards Orthodoxy has not changed in substance.⁴² In addition, many Orthodox remain convinced that the Catholic Church is such a thoroughly authoritarian structure that any proselytistic activity by Catholics in their own countries can be taken as revealing the true intentions of the Vatican.⁴³ This readiness to believe that the Catholic Church wishes to expand at the expense of the Orthodox also sheds light on the great offense taken by the Russian and Romanian Orthodox Churches when the Holy See reestablished Catholic hierarchies in those countries. The suspicions and wounds of the past are very much alive in that part of the world, and have served to poison the atmosphere of Catholic Orthodox relations in other areas as well.

It is very important to keep in mind, however, that the central cause of these new tensions is the legacy of communism. This is not to downplay the hostility that Orthodox in general have to the concept of uniatism. Nevertheless, the totalitarian regimes which held sway over Central and Eastern Europe for many decades had

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41. For example, see O. Bârlea's "Cine sănăt unitii?", *Viata creștină* no. 2 (February 1990) 1. Bârlea describes the Greek Catholics as "pioneers of that church unity which today's ecumenism desires so much, in the trailblazing vanguard on the path towards the future unity of the Churches."
 42. See for example the article by T. Zisis, "Uniatism: A Problem in the Dialogue Between the Orthodox and Roman Catholics," *Greek Orthodox Theological Review* 35 (1990) 21-31. Zisis, one of the two representatives of the Orthodox Church of Greece on the dialogue, presented this paper at the meeting of the subcommission which met in Vienna in January 1990. It is astonishing to note that virtually all the sources he uses to illustrate the present Catholic position are from the pre-Vatican II period.
 43. In the Common Declaration signed by Pope John Paul II and Ecumenical Patriarch Dimitrios I in Rome on 7 December 1987, the Pope and Patriarch stated that "we reject every form of proselytism, every attitude which would or could be perceived as a lack of respect." See *Information Service* no. 66 (1988/I) 30. The Pope repeated this statement in an address to representatives of the Orthodox Church in Poland at Bialystok on 5 June 1991. See *Information Service* no. 77 (1991/II) 40.

a very deleterious effect on all the Churches of the region. Today there is widespread ignorance of the faith which leads to simplistic and distorted, and often authoritarian, notions of Christianity.⁴⁴ It will take much time and patience for Christians of this region to overcome the scars left by many years of persecution and thus be able to fully embrace the developments which took place elsewhere during that period.

In the meantime, from the Catholic perspective, Pope John Paul II has pointed out three pastoral consequences of the present state of Catholic-Orthodox relations which need to be applied in this difficult situation. First, there is the need to cultivate the sister-church relationship, based on mutual recognition and respect for the hierarchy of the other Church as legitimate pastors God's people. Second, the rejection of proselytism and "avoidance in the most absolute way in pastoral action of any temptation to violence and any form of pressure." And thirdly, "it is obviously not enough just to avoid mistakes: it is also necessary to promote positively coexistence with mutual and harmonious respect."⁴⁵

Conclusions

The method of uniatism, intended as a means of reestablishing full communion between the Byzantine and Latin Churches, resulted in the formation of significant communities of Byzantine Catholics. But it also contributed decisively to the creation of a persistent perception among the Orthodox that their Church has been the victim of an aggressive and proselytistic Catholic Church which is intent

on the destruction of authentic Orthodox traditions. In more recent times, the suppression of these Churches in areas under communist control and their incorporation into local Orthodox Churches created similar bitter feelings among the Greek Catholics of the region, who perceived the Orthodox as being willing collaborators with the forces of atheism and totalitarianism. The depth of this animosity came to the surface with the reemergence of the Byzantine Catholic Churches in the wake of the collapse of communism throughout Eastern and Central Europe. The result was an escalation of tension and conflict between the two communities which focussed on the redistribution of church property.

These new tensions required the international commission for dialogue between the Roman Catholic Church and the Orthodox Church to take up this question with urgency. In the documents it has produced so far, the commission has affirmed the principle of religious freedom and, by implication, the right of the Byzantine Catholic Churches to exist. At the same time, it rejects the method of uniatism which was employed in the past when both Catholics and Orthodox claimed to have exclusive possession of the means of salvation. The contemporary sister-Church ecclesiology demands the rejection of all forms of proselytism and coercion between the two Churches, and the promotion of dialogue as the only acceptable means for achieving full communion.

Those who are committed to the deepening of the dialogue of love and truth between the Catholic and Orthodox Churches are dismayed by these events. And yet the situation is far

44. On this, see S. Ramet, "The New Church-State Configuration in Eastern Europe, *East European Politics and Societies* 5 (1991) 247-267.

45. Letter of 31 May 1991. See note 40.

from hopeless. The international commission for dialogue has laid a solid basis for an understanding of the problem which may lead to its resolution. And with the passage of time, as new clergy is trained and the implications of religious freedom are more widely understood, there is reason to be optimistic that a normalization of relations between Byzantine Catholics and Orthodox in those regions will be achieved.

More than twenty-five years ago,

the Holy Spirit inspired Pope Paul VI and Ecumenical Patriarch Athenagoras I to lay aside the wounds of the past and build a new relationship of trust between their Churches in the hope that full communion between them might be restored. Today an outpouring of that same Spirit is needed more than ever, so that the hearts of those affected by this unhappy conflict might be warmed, and the process of reconciliation between these two ancient sister Churches may progress and attain its goal.

Ronald G. Roberson C. S. P.

Searching for Ecclesial Communion

Background and Prospects of a Patriarchal Letter

The Letter in its ecumenical context

On November 12, 1991, after the deliberations of the Holy Synod of the Greek (*Rum*) Orthodox Patriarchate of Antioch and All the East, His Beatitude Patriarch Ignatios IV Hazim published a Patriarchal Pastoral Letter to his faithful which may have, in the future, far-reaching consequences for the *symbiosis*, the living together, of the Christians of the Middle East. This bold step of the Greek (Melkite or *Rum*) Orthodox Patriarch and his synod is certainly to be seen as a result of the rapid progress of the ecumenical dialogue between the Eastern (Chalcedonian) Orthodox and the Oriental (pre-Chalcedonian) Orthodox Churches.

This theological dialogue has got a new shape particularly since 1989. At the meeting of the Joint Theological Commission in the Coptic Orthodox Anba Bishoy Monastery, Wadi El-Natroun, Egypt, from June 20 to 24, 1989, an agreed statement on Christology was achieved and

published.¹ This document states that there is full identity of faith regarding Christ in both the families of churches, in those speaking (with the ecumenical council of Chalcedon) of two natures as well as in those professing, with St. Cyril of Alexandria the *one* nature (*mia physis* or *hypostasis*) of God the Word who has taken flesh.

The mutual agreement does not limit itself to this issue, but includes all the faith of the one and undivided church of the first centuries. Before closing its deliberations, the joint commission appointed a *Joint Sub-Committee for pastoral problems*. This body assembled, again in Anba Bishoy Monastery, from January 31 to February 4, 1990, to elaborate pertinent guidelines for the further dialogue between the two church groups. It submitted its report² to the joint commission of the theological dialogue convened at the Orthodox Centre of the Ecumenical Patriarchate of Constantinople in Chambesy near Geneva, Switzerland, from September 23 to 28, 1990.

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1. The original English version is published *i. a.* by the review of the Coptic-Orthodox St. Antonios Monastery at Waldsolms-Kröffelbach, Germany, *St. Markus*, October–November/December 1989, pp. 17–19; its German translation is published in H. Meyer/ D. Papandreou/ H. J. Urban/ L. Vischer [eds.], *Dokumente wachsender Uebereinstimmung 1982–1990*, Paderborn Frankfurt 1992, II, pp. 298–302.
 2. See *St. Markus*, January/February/ March 1990, pp. 30–32.—There is no German translation of this document of the sub-committee, as the volume quoted in ann. 1 contains only the *official* documents of commissions.

There are four pastoral issues getting special emphasis, namely:

"I. Relations among our two families of Churches and our preparation for unity.

II. Relations of our Churches with other Christian Churches and our common participation in the Ecumenical Movement.

III. Our common service to the world of suffering, need, injustice and conflicts.

IV. Our cooperation in the propagation of our common faith and tradition."³

This report of Anba Bishoy has become the starting point for extended discussions on the proposed matters. In the context of our deliberations, points I and IV merit special attention, as they are relevant for the two Antiochean orthodox churches which separated in A. D. 451 and are now attempting to restore their lost ecclesial communion.

I. The *first part* of the document deals with quite a number of issues which are important in the context

of ecumenical *symbiosis* aiming at full union and unity. It rightly emphasizes the need of *intense preparation of the faithful* that it might be apt to participate in the implementation of the recommendations. Such recommendations given "from the top" risk to remain dead letter if they are not filled with life by the members of the churches concerned. Here the authors of the recommendations have recognized the relevance of the *reception* which is indeed of prime importance. Church history is full of excellent initiatives which did not bear any fruit, as neither clergy nor faithful have been appropriately prepared to give them a due *Sitz im Leben*.

Some of the proposals may appear as being of little importance, as the items mentioned therein seem to be, in our days, quite normal, e. g. "to plan an exchange of visits by our heads of the Churches and prelates, priests and lay people of each one of our two families of the Churches to the other" (I, 2). Visits by the heads of Churches, i. e. the two patriarchs of Antioch, Greek Orthodox and Syrian Orthodox, and prelates (bishops) have become rather frequent.⁴ The

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3. For the document of the joint commission, see *St. Markus*, January/February/March 1992, pp. 30–32; *Dokumente wachsender Uebereinstimmung II* (1992), pp. 302–306.
 4. The presence of several patriarchs all glorifying in the title of *Partriarch of Antioch and All the East* reflects the vicissitudes this apostolic church had to experience in her history. There are two Orthodox patriarchs – the Greek ["Melkite"; *Rum*; Arabic] Orthodox and the Syrian ["Jacobite"] Orthodox – and three Catholic patriarchs – the Greek ["Melkite"; *Rum*; Arabic] Catholic; the Syrian Catholic, and the Syro-Maronite; during the Crusades, a Latin patriarchate was established, too, which survived as a *titular see* till before Vatican II, when it was definitely abolished together with the Latin *titular patriarchates* of Constantinople and of Alexandria. Rather frequently we can see photographs of meetings of patriarchs e. g. in the review of the Melkite Greek Catholic Patriarchate *Le Lien*, so in n° 4 (1990), p. 33 [Patriarchs Maximos V Hakim (Greek Catholic) and Ignatius Zakka I Iwas (Syrian Orthodox)]; 5–6 (1990), p. 25 [Patriarchs Maximos V Hakim with Ignatius IV Hazim (Greek Orthodox)]; 3 (1991), p. 24 [Patriarchs Maximos V. Hakim, Ignatius LX Zakka I Iwas and Ignatius IV Hazim – the three Antiochean patriarchs residing all at Damascus], etc.

text speaks, however, also of priests and lay people. Such visits are to be seen in the context of fostering local ecumenism. This is clearly proposed as a means to reaching at a better knowledge of each other in localities where "churches of the two families exist" (I, 4): There "the congregations [parishes] should organize participation of one group of people – men, women, youth and children, including priests, where possible from one congregation of one family to a congregation of the other to attend the latter's eucharistic worship on Sundays and feast days". This means that members of a Greek [*Rum*] Orthodox parish could take part in the eucharistic assembly of the neighbouring Syrian Orthodox parish in the latter's church and vice versa. Of course, this should be done after due instruction. The document does not mention any possibility of receiving Holy Communion during the eucharistic service of the other community. The [Chalcedonian or Byzantine, *Eastern*] Orthodox Churches are very rigid in this matter; as long as there is no *ecclesial communion*, they generally do not admit members of other Churches to the Eucharist. Probably the members of the joint commission had in mind the practice prevalent in both the Orthodox Churches where communion of the faithful has become, since many centuries, a rare event deplored as early as in the 4th century

by St. John Chrysostom (– Mor Ivanios).⁵

Much stress is given to *education*, in the first instance of the clergy and the teaching personnel. Therefore an exchange of professors and students of theology among the theological institutions of the two church families "varying from one week to several years" (I, 3) is ardently desired. This short proposal comprises conferences, seminars as well as advanced studies of those who wish to acquire academic degrees. It can be only to the advantage of the students if they have a lived and living experience of the life of the sister Churches. So far, some of the theological institutions of the Eastern Orthodox Churches have hosted students coming from the Oriental Orthodox Churches, as e. g. Khalki (Ecumenical Patriarchate), Athens (Church of Greece), Bucharest (Romanian Patriarchate), St. Vladimir's Seminary, Crestwood, New York (Orthodox Church in America), etc., but we can scarcely speak of reciprocity in this regard. This is valid also for the two orthodox Churches in the ancient Patriarchate of Antioch.

But since it does not suffice to instruct only those who, in the one or other way, are or will be involved in teaching, the joint commission is eagerly appealing to the Churches concerned to publish the key documents

5. See the Homily on 2 Corinthians, *PG* 61:527 and the second Homily on the cross and the thief, *PG* 49:409. Cf. A. Schmemann, *The Eucharist – Sacrament of the Kingdom*, Crestwood, NY, 1987, 231–235. – Only recently I took part in a church consecration where His Holiness Patriarch Zakka I Iwas was the celebrant. He was surrounded at the altar by three hierarchs of his Church, fully dressed in their liturgical vestments. During the *Holy Qurobo* offered by the patriarch, nobody besides him, not even the bishops (not to speak of the many priests and deacons – of all categories – in the sanctuary), received *Holy Qurbano*, although, according to the ancient canons, all those in the sanctuary are supposed to partake of the Body and Blood of Christ. The general practice seems to be ruled by the principle: *One communion only after one confession!*

in various languages and with explanatory notes and to sell the pamphlets in the parishes at reasonable prices (I. 5, a), so also brief pamphlets explaining the Christological terminology, as used in the course of history "by various persons and groups ... in the light of our agreed statement on Christology" (I. 5, b), books giving a historical and descriptive account of all the Churches of the two families, "with pictures and photographs, as much as possible" (I. 5, c) as well as brief books of specialists in the field of church history who positively evaluate the divergencies which arose in the 5th, 6th and 7th centuries (I. 5, d).

The commission, therefore, is pleading for a revision of the theological curriculum and the handbooks used for instruction in church institutions. Additions, corrections and changes certainly will have to be made to promote a better understanding of the other family of Churches. "They [the Churches] may also profitably devise programmes for instructing the pastors and people in our congregations on the issues related to the union of the two families" (I. 9).

Eastern Orthodox and Oriental Orthodox Churches mutually recognise themselves as *Churches* in the true sense. Nevertheless it has happened that members of one church family were received into the other by *Baptism*. The commission is unanimously of opinion that such a procedure should be stopped by all means. On the contrary, all the Churches should recognise the validity of baptism administered in any of them (I. 6). There are also still severe problems with regard to *mixed marriages* and their recognition by either church groups. Our document mentions a few instances as,

a) marriages administered in one Church being anulled by a bishop of another Church:

b) marriages between members of "our two families, being celebrated in one church over against the other".

c) children from such marriages being forced to join the one church against the other.

The commission urges the church leaders to "come to bilateral agreements on the procedure to be adopted until such problems are finally solved by our union" (I. 8).

Living ecumenism must also have a practical effect, especially in matters which do not affect any doctrinal issue. This is why it should be very easy to fulfil the recommendation of the joint commission that the church authorities should "initiate bilateral negotiations for facilitating each other in using each other's church premises in special cases where any of them is deprived of such means" (I. 7).

All the above quoted issues point to the fact that, in spite of wide doctrinal unity and the same way of theological reflection, the *extra-theological* factors have to be taken into consideration, for these are at the bottom of the estrangement of the different church families. It is the task of and the aim at overcoming the psychological barriers still extant. One cannot expect that all the issues will be solved from one day to the other, not even among those Churches which, on principle, share in the same faith. The tensions existing at present between the Coptic Orthodox church and its daughter, the Ethiopian Orthodox Church, or between the Syrian Orthodox church and one part of the Malankara Church point to this fact (and there are similar problems within the Eastern Orthodox Churches).

To begin with small steps cannot be wrong. The joint commission therefore wishes to encourage and promote mutual co-operation "as far as possible

in the work of our inner mission to our people" (IV. 16). This *mission* consists in instructing the people in the faith, catechization, new evangelization, as well as helping it in coping with modern dangers arising from contemporary secularism which does not stop in front of the churches of oriental tradition. These dangers include sectarian, often satanic cults, ideologies, materialism, aids, homosexuality, permissive morals, consumerism, etc.

As the world needs the witness of Christianity, collaboration with each other and with other Christians is recommended "without undermining the authority and integrity of the local Orthodox Churches" (IV. 17).

The contents of Patriarch Ignatios IV Hazim's Pastoral Letter⁶

This letter reflects the decisions of the Holy Synod. The patriarch recalls the necessity of the rapprochement of the Churches, for this is in conformity with Our Lord's desire and command (John 10:30). Taking into consideration the efforts of the pastors of the Syrian and Greek Orthodox Churches of the patriarchate of Antioch during the past years as well as the rapprochement achieved at the international Church level between the Eastern Orthodox and the Oriental Orthodox Churches, the Greek Orthodox Patriarchate of Antioch has initiated a step forward towards ecclesial union. Of course, the contents of Patriarch Ignatius IV's letter is addressed *exclusively* to the clergy and faithful under his jurisdiction; it must be appropriated by the Holy Synod of the Syrian Orthodox Patriarchate to become a

rule common to both the particular churches.

The Pastoral letter contains fourteen paragraphs and has relevance to different aspects of inter-church life.

1. "Total mutual respect between the two Churches, in their spirituality, their tradition, their holy fathers and full preservation of the two rites, Syrian and Byzantine."⁷ Although full ecclesial communion is not yet restored, there is nevertheless a wide communion in the essentials between the two Churches which must not be ignored. Both the Churches belong to the one Church of Christ, even if, at present, their communion is "wounded", as the prefect of the Roman Congregation for the Doctrine of Faith, Joseph Cardinal Ratzinger, puts it in relation to the Orthodox Churches in a recent document on some aspects of the essence of the Church:

"In the non-Catholic Churches and Christian communities there exist many elements of the Church of Christ..... which permit to recognise, with joy and hope, a certain, even if not a perfect communion. *This communion exists especially with the Orthodox oriental Churches*⁷ which, despite their separation from the See of Peter, remain linked with the Catholic Church by most intimate ties, as the apostolic succession and the valid Eucharist, and this is why they merit the title of particular Churches. But since the communion with the universal Church represented by St. Peter's successor is not an external addition to a particular Church, but one of her intimate substantial elements, those venerable christian communities are, because of

6. A French translation was published by *Le Lien: Revue du Patriarcal Grec-Melkite-Catholique* 57/n° 1 (1992), pp. 50-51.
 7. *Italics are mine (J. M.)*

their present situation, wounded in their being particular Churches.”⁸

Communion, at any level, does nor involve absorption of one tradition by another one, neither in spirituality nor in theology, liturgy, discipline etc. This is why the text speaks of *total respect* and *full preservation*.

2. To facilitate the rapprochement, the Fathers of the two Churches and their tradition has to find a place in the curriculum of studies and in the theological formation. This is a claim addressed also to the professors. In accordance with the statement of the Joint Commission published in Geneva, the patriarchal letter recommends the exchange of professors and students of theology. The Greek Orthodox patriarchate disposes of the Theological School of Balamand, Lebanon, while the Syrian Orthodox patriarchate trains its clergy both in Lebanon (Atchané, Bikfaya) and Iraq; a new seminary with a higher level of education will open its doors soon in Damascus under the auspices of the patriarch.

3. “To forbid oneself to receive subjects of one Church to the other, whatever may be the reason.” The Melkite Greek Catholic Patriarchate of Antioch has taken the decision to abstain from any act of undue proselytism already before the beginning of Vatican II. Vatican II has renounced undue proselytism, although individuals cannot be denied the right to unite, for reasons of conscience,

with the Catholic Church. The Code of Canons of the Eastern Churches is taking this possibility into consideration in a special Title (cc. 896–901). This practice was also maintained by the Greek Orthodox Patriarchate of Antioch which received the nuns of Aubazine (France) who had been under the spiritual care of the Greek Catholic Patriarch into the Orthodox Church as late as in 1989, without even informing the Catholic patriarchate.⁹ The patriarchal letter seems to exclude any possibility for passing from the Syrian Orthodox to the Greek Orthodox Church and vice versa in the present circumstances, as the most advanced ecumenical milieus expect – rightly or wrongly – the restoration of ecclesial communion between the Eastern Orthodox Churches and the Oriental Orthodox Churches still in this century! Therefore everything which could do harm to the narrow relationship, should be avoided.

4. “To organize reunions on the synodal level according to the desire of the two Churches and whenever need is felt.” As far as we can guess, this means reunions of hierarchs of both these Antiochean Churches either of the whole episcopates or of official delegates of their respective Holy Synod, in order to discuss issues of common interest or to solve certain pastoral problems arising from the close living together. The wish to have these assemblies as on the *synodal level* tends to making the decisions taken there official or binding law for both the sides. It is certainly more than what is said in the Code of Canons of

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- 8. This letter of the Congregation for the Doctrine of Faith is addressed to all the Catholic bishops and was presented to the public by Cardinal Joseph Ratzinger on June 15, 1992. The German version was published in *L’Osservatore Romano* (German edition) of June 19 and in the Catholic daily *Deutsche Tagespost* (Würzburg) on June 20, 1992.
 - 9. See **Patriarch Maximos V**, Les Moniales d’Aubazine: De l’Antioche catholique à l’Antioche orthodoxe, in *Le Lien* 55/1–2 (1990), pp. 48–51.

the Eastern [Catholic] Churches regarding "assemblies of hierarchs of several Churches *sui iuris*" (title 1X, cc. 322), although there may be some similarity in various points.¹⁰

5. "To reserve each Church the recourse of its subjects in all matters concerning the personal statute." The personal statute is a particularity in certain countries of the Middle East, where belonging to a Church implies belonging to a "nation" (*millet*) with its own legal forms; the patriarch or eparchial bishop is at the same time the leader of his "nation" or ethnarch. The personal statute is ruling more or less the norms of civil law. So the Churches have a living interest in keeping up the *status quo*.¹¹

6. In religious matters, however, the Churches are the sole legislators. As there are many couples belonging to the Greek and the Syrian Orthodox Churches of Antioch, it was decided that "in the administration of baptism and funerals, precedence is due

to the Ordinary of the subject. But with regard to marriages, precedence is always due to the Bishop of the bridegroom." We see here again the influence of the *personal statute* quoted above. Marriage has also got an impact on civil life. Only a marriage duly administered by the competent authority of the husband has legal force before the State authorities.

7. "What is said above does not concern the concelebration of the Eucharist." This sounds quite natural in the present situation of *not yet perfect communion* and reminds of the saying of the joint declaration signed by the Roman Pontiff, Pope John Paul II, and the Syrian Orthodox Patriarch, Mar Ignatius Zakka I I was in 1984: "Since it [the Eucharist] is the chief expression of Christian unity between the faithful and between Bishops and priests, the Holy Eucharist cannot yet be *concelebrated*¹² by us. Such celebration presupposes a *complete identity*¹³ of faith such as does not yet

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- 10. In this context, c. 322 & 4 may be of particular interest: "Each and every assembly of hierarchs of several Churches *sui iuris* is to draw up its own statutes in which is fostered, insofar as possible, even *participation of hierarchs of Churches which are not yet in full communion with the Catholic Church* (Italics are mine. – J. M.) The statutes, to be valid, must be approved by the Apostolic See." In spite of the last reservation, there is a noteworthy ecumenical openness of the legislator towards those *Churches* which are not yet in full communion with the Catholic Church, but whose unity with her is a *quasi perfect* one (Pope Paul VI).
 - 11. According to this *personal statute*, all issue pertaining marriage are in the competence of the bishop whose subject the candidate is supposed to be in virtue of his descendancy. The consequence is that even a notorious atheist can be constrained to have his marriage blessed in a religious ceremony in his "Church-Nation" for validity's sake. There is no escape from the rule. This is a heritage of the legislation imposed by the Ottoman (Turkish) empire.
 - 12. Italics are mine. – According to her tradition, the Syrian Orthodox Church does not know a concelebration in the same understanding as in that which is common to the Byzantine and the Roman rite Churches: a joint celebration of several bishops and/or priests at same altar. On certain solemn occasions, the Syrian Orthodox Church knows a *parallel celebration* at three different altars with three (main) celebrants each offering "his" *Qurobo*,
 - 13. Italics are mine.

exist between us.”¹⁴ In this point, there is unanimity among the Greek Orthodox, the Syrian Orthodox and the Catholic Churches.

8. “What is said in § 6, concerns the priest of both the Churches.” The priests of the two Churches have to act according to these provisions. Consequently the clergy is to be instructed by their ecclesiastical superiors. This is the more important with regard to the following rule.

9. This paragraph is of wide ecumenical importance allowing the priests to pastorally assist the faithful of the sister Church to maintain their sacramental life without being absorbed into the Church of the priest. “If in a given place there is but one priest of one of the two Churches, he will administer the religious services, including the Divine Liturgy and the Sacrament of matrimony, in the only given Church, *for the faithful of both the Churches*.¹⁵ In this case, the priest will keep a special register of both the Churches which will be transmitted to the hierarchy of the sister Church.” In the above-mentioned agreement signed by the Pope and the Syrian Orthodox Patriarch, pastoral assistance concerns expressly the sacraments of the Eucharist, Penance and Anointing of the sick. There is no such specification here, but it seems that baptism is excluded, if we take into the consideration the context of § 6, so also ordinations to the presbyterate (cf. § 12).

10. Common use of the same church is expressly permitted in localities where there are two priests,

but only one church for both Communities. In that case, the priests will celebrate for the faithful of their respective Church consecutively.

11. Whenever a hierarch of the two sister Churches is present during the religious services administered by a priest of the other Church, normally he will preside [from the throne]. “If there is a hierarch of one Church and a priest of the sister Church, presidentship normally goes to the hierarch, even in the church of the priest.”

12. “Priestly ordinations will be administered by the hierarchs of each Church to her subjects. It is appropriate to invite the brethren of the sister Church.” As both the Churches have indeed a valid priesthood, this fact has to enter into the conscience of the faithful of the sister Church by their invitation to take part in the sacred rites. Such an invitation is certainly part of their ecumenical formation. Our document does not give any hint whether or not e.g. a hierarch or priest of the sister Church would impose his hands upon the newly-ordained confrère of the sister Church, too, or, at least, give him the kiss of peace.

13. With regard to the godparents (sponsors) at a baptism or the witnesses to a marriage, there are no reservations whatsoever. They may be “taken in the one or the other Church”. In regard to baptism, the patriarchal pastoral letter is even more liberal than the Code of Canons of the Eastern [Catholic] Churches (cf. c. 685 § 1 ≠ 2 and § 3).¹⁶

14. Cf. J. Madey, *Ecumenism, Ecumenical Movement and Eastern Churches* [= OIRSI, 105], Kottayam-Paderborn 1987, p. 252.

15. Italics are mine.

16. CCEO, Canon 685 § 1 ± 2: “For a person to fulfil validly the role of a sponsor it is necessary that he or she – 2° – belong to the Catholic Church with due regard for § 3.” – § 3, For a just cause, it is permitted to admit

14. "The co-operation, exchange of visits and participation in different charitable, educational and scholar organizations of the two Churches will be full which will foster the rapprochement and the brotherhood among them." With this sentence looking hopefully into the future, Patriarch Ignatios IV Hazim's letter ends.

Conclusion

We have attempted to present the efforts undertaken by the two oriental families of orthodox Churches which after a separation of more than 1500 years have rediscovered their common ground: their belonging to the one Church of Christ which has still to overcome remaining extra-theological, extra-doctrinal or psychological difficulties grown during the centuries of estrangement. These Churches have become conscious that *unity does not depend on uniformity* in spirituality, theological language, liturgical forms, discipline, but is connected with *sharing the essential identity of the apostolic patrimony*.

The [Chalcedonian, formerly called "Melkite" or *Rum*] Greek Orthodox

Patriarchate under the leadership of His Beatitude KYRIOS KYRIOS IGNATIOS IV Hazim has unilaterally drawn the conclusions from the achieved agreement between the Eastern Orthodox Churches and the Oriental Orthodox Churches and publicly resigned from any attempt of "converting the Jacobites". So one of the main obstacles has been removed. At the same time it has expressed its sincere desire to drawing nearer the day of full ecclesial unity, that *Communion of the Holy Spirit* which is so often enounced in the anaphoras of the eucharistic celebration of all the apostolic Churches which live in the East as well as in the West.

We can only wish that the Spirit, Giver of Life, bless these human efforts and make at last one *all the five* Churches living now in the territory of the ancient apostolic Patriarchate of Antioch and all their extensions throughout the world. Their union in *the one Church of Antioch and All the East* could become a model "for peace in the whole world, the well-being of the holy Churches of God and the union of all".¹⁷

Ecumenical Institute

"J. - A. - Moehler"

Paderborn, Germany

&

Paurastya Vidyapitham

Kottayam, India

John Madey

the Christian faithful of another Eastern non-Catholic Church to the function of a sponsor, but always at the same time with a Catholic sponsor."

17. Litany (*Synapse*) of Peace in the enarxis of the Byzantine Divine Liturgy.

“ ... whether we still have the right to remain separated”

Fraternal Message of an Orthodox Bishop to his Catholic Colleagues

Editor's note: We are indeed very pleased in being allowed by the Most Rev. Vsevolod (Majdanskyj), Bishop of Scopelos, Ruling Hierarch of the Ukrainian Orthodox Church in the USA and Canada [Ecumenical Patriarchate] to publish the official English text of his allocution held in Ukrainian in the sobor (cathedral) of St. George the Victory-Bearer of L'viv (Ukraine), during the reunion of the Holy Synod of the Ukrainian Greek-Catholic Church on May 26, 1992, in Christian Orient.

Appreciating the tenor of this address, we wish to point particularly to the way in which the Orthodox hierarch is honouring the memory of the two predecessors of the present hierarchical head of the Ukrainian Catholic Church, His Beatitude Kyr Myroslav (I. cardinal Liubachivskyj): the “Servant of God” Andrew (Sheptytsky; 1900–1944) and Patriarch Joseph (Slipyj; 1944–1984). The author calls the latter, whose mortal remains were brought from his Roman exile to his archpastorals see and cathedral of L'viv last August, devotionally Joseph “the Confessor”.

We believe that the address of Bishop Vsevolod is an outstanding ecumenical document of our time and should receive a wide circulation which it really merits.

**Your Beatitude,
Your Eminences.....**

[See under the following pages]

Your Graces,
My Beloved Brother Bishops,
Christ is Risen !

First of all, please accept my thanks for your fraternal invitation to be here at this historic Synod and to address you today, offering you the joy and the love of your brothers and sisters, the clergy and faithful of the Ukrainian Orthodox Church in the USA and Canada, that at last, by God's grace and the patient endurance of those whose Faith could not be crushed, this particular branch of our ancient Church of Kiev has returned from the catacombs to the open and free profession of Jesus Christ. This is a God-given moment of joy in our long history of sorrows. I shall always be grateful for the privilege of sharing this joy with you.

The Ecumenical Patriarchate has assured me that the Great Church of Constantinople has never forgotten you. Saint Andrew, the First-Called of the Apostles and brother of Saint Peter their Coryphaeus first founded the Church in Byzantium and then came to our Ukrainian lands, where according to tradition he blessed the hills, the cradle of the faith of our ancestors, the glorious city of Kiev where the golden cupolas of many churches shine today in splendour. From the very beginning our Kievan Church had the closest possible relationship with the Church of Constantinople. As we sing in the Troparion, it was to Constantinople that Saint Volodymyr the Great sent his emissaries in 988 "to learn the Orthodox Faith." Our Great Prince Jaroslav the Wise built the Cathedral of Saint Sophia in Kiev, with the same name as the original great Cathedral in Constantinople. And recently Joseph the Confessor of blessed memory, whose relics will soon rest here in the crypt of Saint George's Cathedral, built yet another Cathedral of Saint

Sophia in Old Rome itself representing the Church of Kiev and the tradition she received from New Rome.

When the original Cathedral of Saint Sophia was lost to us after the fall of Constantinople in 1453, the Ecumenical Patriarchate erected her Cathedral in the *sobor* of Saint George the Victory-Bearer in the Fanar district. Likewise here in L'viv, this Cathedral has the same dedication to Saint George the Victory-Bearer. With this common dedication, our fathers in the Faith have reminded us yet again of our unbreakable spiritual links with the Great Church of Constantinople, but we are suffering from a deep, traumatic division.

The Church of Kiev took no part in the lamentable schism of 1054. Kiev always tried to maintain communion with both sides, following the excellent example of Patriarch Peter of Antioch. For several centuries, the Kievan hierarchy succeeded in keeping the schism from disturbing the life of the Kievan Church. The Church of Kiev tried in every way to maintain connections with Old Rome and with New Rome and to avoid taking sides in the deplorable estrangement between them.

At the Union of Brest, the Metropolitan of Kiev and the hierarchy with him did not consider that they were doing anything very new, and they had no intention of diluting or changing the Orthodox Faith. They recognized the Church of Rome as "the Church which presides in love", in the expression of Saint Ignatius of Antioch; they recognized the Roman Church as "Orthodox in Faith and Catholic in love", in the phrase which Pope John Paul II often repeats. All the Fathers of the Union of Brest believed that the renewal of communion with that Church was a renewal of something which had never been broken and which was in the best interests of the Church of Kiev. In the

documents of the Union of Brest there remains the memory of the Church of Constantinople and an awareness that the Church of Kiev is still “of one religion” with Constantinople. Article 31 of the Union of Brest expresses the hope that we might rediscover this unity. Understanding, perhaps, that Metropolitan Michael and the other hierarchs of the Church of Kiev were trying to do their best in this situation, the Great Church of Constantinople has never taken any formal synodal act to judge or condemn the Union of Brest.

We are faced with the divided state of our Church of Kiev. This original division four hundred years ago, the subjugation to Moscow less than a hundred years later of those who did not accept the Union of Brest, and the latinizations which were introduced among Greek-Catholics have all contributed to the chaos which we see now in the twentieth century, when divisions have multiplied to give us proof that we lack a serious Orthodox and Catholic understanding of the teaching of the Fathers of the Church regarding ecclesiology.

Fifty years ago, Metropolitan Andrew Sheptytsky wrote an historic “Letter to all the Most Reverend Orthodox Hierarchs in Ukraine and in the Ukrainian Lands” on the matter of the unity of the Church. I quoted this letter at length in my address at the recent episcopal cheirotonia in Philadelphia, and we all have the text this letter in the collection *Pastoral Letters of Metropolitan Andrew Sheptytsky, 1939–1944* [in Ukrainian], which has just been reprinted here in L’viv, so I shall not repeat the whole letter today, but I do ask that we all read this letter again, carefully and frequently, that we make our clergy and faithful aware of this letter, and that we act according to Metropolitan Andrew Sheptytsky’s program. Despite all the difficulties and problems, we must turn our attention to the problem of the unity of the Kievan Church in

these moments which offer us two decisive advantages.

First we have the fruits of the Theological Dialogue between Eastern Orthodoxy and Roman Catholicism, which has been developing steadily since the time of John XXIII and Patriarch Athenagoras. We Ukrainians have suffered more than anyone else from the schism between Rome and Constantinople. This division between Catholics and Orthodox is our greatest religious problem. We have paid no attention to the *reconciliation* between Rome and Constantinople; even the most important documents of this dialogue have not been published in Ukrainian. We still argue bitterly about theological controversies which have already lost their significance. Above all we must study the documents of the dialogue thoroughly, and encourage our clergy and faithful to do the same. A dialogue on equal terms is the only way forward; any passivity or neglect in this matter is unacceptable. If we do not take an active part in the discussion, then *they* will discuss *us*, deciding our destiny without caring about our opinions.

Our second advantage is the ardent desire of our faithful for Church unity. Almost everywhere in the Christian world the church leaders are interested in ecumenism but the ordinary people are indifferent at best. That, beloved brothers, is not our problem in the least. Our faithful do not have access to these documents, but they know very well that Eastern Orthodoxy and Roman Catholicism are seeking reconciliation and the restoration of full communion. Our faithful see no reason for our Kievan Church to continue to be divided in these present circumstances.

In my travels in North America when I have preached and encouraged efforts toward unity, the Ukrainian faithful have welcomed and supported me with joy and hope. And I must say in praise of you, that the hierarchs

and clergy of the Ukrainian Greek-Catholic Church have received me with such love, such warmth and such fraternal openness that I am compelled to ask myself just what our division is all about?

In these few days of my stay in Ukraine, the priests and faithful have frequently repeated how sincerely they desire and need to put an end to this division, how they want to have one Church of Kiev. Never in my life have I seen such popular enthusiasm for Christian unity. If this is not a sign from God, then that phrase has no meaning. It has been said that this thirst for the unity of the Church is based on the wrong reasons, that it comes from nationalism rather than from pure Christian convictions. No doubt there is some truth to that. Christians, like other people, are not without sin, and even the most virtuous ambitions frequently have mixed motives.

My brothers, we are the bishops whom God has charged with the leadership of our flock. We see the hunger and thirst for the unity of our Kievan Church; we feel this hunger and thirst and our flock are demanding this unity with loud, impatient insistence. The Lord has given us the possibility of accomplish this unity. Our task is to lead our flock on the right road according to the will of Jesus Christ in the path of Church unity, to walk in the Orthodox Faith with a truly Catholic love which embraces everyone. We must find the ways to purify our motives and the motives of our faithful, to attain a Church unity which is authentically Orthodox and authentically Catholic, to teach the Truth of the Holy Gospel and the genuine Christian life, which alone can bring us peace and salvation.

If we fail to do this, my brothers, I fear for our own souls, because we must answer for our flock before God. People are losing patience with our divisions and many of them are depart-

ing from the salvation which can only be found in our Church. They are defecting to schismatic movements, to fundamentalism, to sectarianism, to occultism, and to other sorts of spiritual deceit. Our divisions and quarrels are a great sin. Let us love one another, my beloved brothers, not sparing any effort to restore the unity of our Kievan Church. Otherwise our Merciful Lord will not forgive us, for opposition to unity is nothing else but the sin against the Holy Spirit.

Sometimes I hear the view that we need Church unity, but "not now," that we must first do this and that for internal improvements. Now, beloved, is the only time God ever gives us. Not some far-off moment in the future which may never arrive. When would we wake up and find all our problems solved, so that we would have plenty of leisure time to work for ecumenism? "*Vremia izzhe sotvoryty Hospodevi*", as the deacon tells us before the Divine Liturgy. As we know, that phrase has a double meaning. It means both "It is time for the Lord to act!" and "Time has come to act for the Lord!", and where our Church unity is concerned, that is true on both counts. We must cooperate with the grace of God which is given to us, for both the Lord and our flock expect no less from us.

But how, in a practical way, can we achieve Church unity? This question is reasonable, since there have been sporadic efforts toward this aim ever since the Union of Brest, but now there are ways to accomplish this goal. The Second Vatican Council tells us that the relations between the Eastern Churches and the Church of Rome should be modelled after the relations as they were in the first Millennium of Christianity. Since Eastern Orthodoxy has been saying the same thing for the past thousand years, we have a solid basis for agreement. Our Kievan Church has a profound history and tradition; we have saints and luminaries to be proud of, from the Apostel

Andrew to Andrew Sheptytsky and Joseph Slipyj, without speaking of those who are still among us. We have offered thousands of martyrs for Christ and His Holy Gospel.

The Union of Brest, and the present state of the Eastern Catholic Churches, do not offer a model of Church unity which Eastern Orthodoxy can accept. Rome does not ask us to accept it. The Pope and the highest representatives of the Pope frequently assure the Orthodox that the present situation of Eastern Catholicism is *not* a model for Church unity.

Together, my brothers, we must pose an essential question to the Church of Rome: if the present situation of the Eastern Catholic Churches is "an outmoded pattern, arising from an outdated theology and not any sort of model for Church union" [as Rome has publicly stated several times], then *why should we live this way?* Our Church of Kiev must be a serious model for Church unity, a sign of hope for the future, not a left-over from a rejected past. And working together, cooperating with God's sure help, we can accomplish this goal.

Beloved brothers! This is the first time in four hundred years that hierarch from the Throne of Constantinople speaks to you, the hierarchs of the Greek-Catholic Church of Kiev. You guard an ecclesiastical treasure which belongs to us all. Your synod is the heir of Metropolitans of Kiev. Your structure gives the possibility of restoring the unity of our divided Kievan Church. For this reason, you bear a great responsibility. The Great Church of Constantinople has always tried, as far as possible, to give what help she could to the Ukrainians. She is ready to help Ukraine today.

I have been particularly happy, beloved brothers, to pray with you

during this Synod. I wish to remind you of the words which Pope John Paul II of Rome spoke on the Feast of Saint Andrew, First-Called of the Apostles, in the Church of Saint George in Constantinople in 1979. The Pope said "It is only in worship, with a keen sense of the transcendence of the inexpressible mystery which surpasses knowledge" (Ephesians 3:19), that we will be able to see our divergences in their proper setting and 'to lay...no greater burden than these necessary things' (Acts 15:28), so as to reestablish communion (cf. *Unitatis Redintegratio* 18). It seems to me, in fact, that the question we must ask ourselves is not so much whether we can reestablish full communion, but rather we still have the right to remain separated. We must ask ourselves that question in the very name of our faithfulness to Christ's will for His Church" (Pope John Paul II).

My brothers, we must proceed in the path of the clear directions of the Lord, which He is giving us through Rome and Constantinople, and then we shall see the restored unity of our Kievan Church. We shall see the fulfilment of the great prophecy of the Spiritual Testament of the thrice-blessed Joseph the Confessor:

"I behold Kiev, the royal city in my native land, and with the words of the Apocalypse: 'I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; I know you are enduring patiently and bearing up for my Name's sake, and you have not grown weary' (Apocalypse 3, 2-3). Thus the Voice of the Lord announces to you: 'I shall light your lampstand' (Apoc. 2:5). And I, thy son, bid thee farewell. Shine, shine forth, our Jerusalem, and thou shalt rise again to thine ancient glory."

VSEVOLOD Bishop of Scopelos
Ruling Hierarch of the Ukrainian
Orthodox Church of the United States and Canada
Ecumenical Patriarchate of Constantinople

Ecumenical Dimensions to Syro-Malabar Controversy

The present divisions in the Syro-Malabar Church have been recorded in the press, such that even a passing visitor to Kerala is well aware of the debate. The Pontifical Commission's visit and the comments of the Syro-Malabar Liturgical Action Committee have all received coverage in the papers, not always to the clarification of the issues involved.¹ Apart from the church's own unity, vision and identity, there is an important ecumenical dimension to the issue that seems to be missing in the present climate. The ecumenical dimension is not confined to relationships with the Orthodox churches in Kerala but has implications for the wider scene. I write not as an Orthodox but as an Anglican, and this article expresses my own personal views on the controversy.

An Orthodox Comment

Writing in 1956 N. Zernov is well outside of the present debate. He was a Russian Orthodox who spent time in Kerala and whose comments are very salutary. In looking at the history

of relations between the Christian East and West he comments, 'it [the west] has been troubled by the very existence of the East'², 'it [the west] has tried to force them [the east] to accept its leadership and to exchange their traditions for Latin or Protestant forms of Christianity'³. 'the East was the victim and the West the aggressor'.⁴ These comments are of course aimed as much against Anglicans as any Latin missionaries. They show a history of superiority that needs to be abandoned in modern ecumenical dialogue.

The vision that Zernov has of Eastern Catholics is also sobering. He says:

they have in most cases the Eastern tradition of worship, modified however under the influence of Latin customs. These 'Uniates' display various degrees of westernization in accordance with the length of their submission to Papal rule.⁵

The comments that he gives show that he does not find this situation one which creates an acceptable model

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1. Express News Service 'Syro-Malabar Church at the crossroads' *Indian Express*, (September 18, 1992), p. 4.
 2. N. Zernov, *The Christian East*, SPCK (Delhi, 1956), p. 18.
 3. Ibid., p. 18.
 4. Ibid., p. 18.
 5. Ibid., p. 25.

for Christian unity. As far as Zernov is concerned, another route would have to be found for unity between the Orthodox and the Catholic church. Vatican II seems to have recognized this and tries to express a rethink of the position of Eastern Catholics. The present question seems to be: does a party in the Syro-Malabar church want to take on this new vision?

Kerala History

The latinization of the church in Kerala is well documented. Mundadan speaks of the attempts of the Portuguese 'not only to subject the Christians of St Thomas to the Latin jurisdiction....., but also to impose on them the Latin and western ecclesiastical culture and Rite'.⁶ The aim in founding the college at Cranganore was 'latinizing and westernizing the whole community'.⁷ 'The ideal thing for the Portuguese was to latinize the community, to purge it from all 'errors' and 'superstition'.⁸ Evidence from the missionaries shows that the church 'adhered to the official theological position of the East-Syrian Church'.⁹ The eventual outcome of the policy was to split the church, and the introduction for the first time into Kerala of the West Syrian rite.

The historical interpretations of some persons in contemporary controversy seems to show the success of the Portuguese policy. Some Syro-Malabar have been claiming that they are not an eastern church and so ask to be removed from the jurisdiction of the Oriental Congregation. This completely flies in the face of history and reflects

the damage done to the eastern heritage of this church. Others complain of Chaldeanization. 'If the Chaldean tradition is imposed on us, we are going to be foreigners in our own soil'.¹⁰ But it would seem that such persons have already become (latinized) foreigners without even realizing it. Others confuse the historical data by talking about an indigenous form of Christianity brought by St. Thomas which later Chaldeanized with the migrations from the Middle East. This looks superficially attractive, but it is built on sand. To talk of any liturgical families in the first century is an anachronism. All the evidence suggests that the Indian Church founded by St. Thomas organically grew in the East Syrian tradition. There is no reason to posit a fourth century 'imposition' of the Chaldean rite. The church seems to have been weakened for various reasons and to have welcomed the support of migrants and thus growth in the East Syrian tradition. By the time the Portuguese arrived (and it must be remembered that one of the reasons for such little historical evidence is their policy of burning the books and thus destroying the history and heritage of the church) the church was led by East Syrian bishops and followed East Syrian customs and liturgy. Four hundred years of latin control have had their mark in making some uneasy with this fact, not least through the repeated charge of heresy.

The pre-Portuguese church was imbedded in the culture. This has been characterized by phrases such as: Hindu in culture, Christian in religion, and

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- 6. A. M. Mundadan *History of Christianity in India Vol. 1* TPI (Bangalore 1989) p. 316.
 - 7. Ibid., p. 323.
 - 8. Ibid., p. 484.
 - 9. Ibid., p. 492.
 - 10. P. Venugopal 'Crisis in the Church', *Indian Express*, (September 20, 1992), p. 2.

Syro-Oriental in worship. Clearly there is a danger of being too identified with your culture, but it would seem that latinization dealt a severe blow to this original balance. J. Kurian describes a number of approaches to the question of inculturation.¹¹ The philosophical-mystical approach can be seen in the work of Bede Griffiths, the proposed 'Orders for the Mass in India', and the CSI 'Liturgy for celebrating the eucharist (an alternate version) 1985'. Kurian also outlines the 'Eastern Christian Approach', which says that the revival of the eastern Christian heritage will result in a lively encounter with contemporary realities. So one of the motives for restoration of the Qurbana is to be both contemporary and faithful to tradition; to be more authentically Indian within the indigenous Thomas Christian heritage. Much of the discussion on indigenization in the present controversy seems to obscure this.

The Portuguese succeeded in the submission of the church to its ecclesiastical authority. The 'Metropolitan and Gate of All India' was placed under the archbishop of Goa, and the 'archdeacon of all India' more or less abolished. The history of the struggle of restoration of Syro-Malabar independence is well known but makes sad reading. A sister church was absorbed, and has found much resistance from the latin hierarchy to both evangelistic work and pastoral care of her own people. As yet, the ancient ecclesiastical authority has not been fully restored, and the present divisions will probably inhibit Rome from restoring the patriarchate.

One complication in this has been the relationship with the Chaldean church. Diamper arbitrarily severed all connection with this church. But from time to time the Chaldeans looked to restore links. Patriarch Joseph stated his claims over the church in Kerala at Vatican I, but to no avail. The sending of a bishop Mar Elias Mellus seems to have eventually led to a split and the beginning of the 'Church of the East' in Trichur. However the position of the Vatican is clear, not least by its action of the reconstitution of the Syro-Malabar hierarchy in 1923. The present unease about 'Chaldeanization' may reflect some of the problems in the past of relations to this other ancient church. Would a more Chaldean liturgy mean loss of identity and reunion with the Chaldean Patriarchate? The constitution *Romani Pontifices* and the decrees of Vatican II very much encourage the separate identity of the Syro-Malabar churh as the ancient indigenous church of India.

Vatican II

Hambye gives a brief history of the policy of the Catholic church to its eastern members.¹² He shows that for many years 'the Christian West (was seen as) superior to the Christian East and therefore the Latin rite superior to any other rite'.¹³ Although this was not always the case and there have been more enlightened periods, this was such a strong prevailing conviction that even some of the Eastern rites began to believe it.

Vatican Two came as a breath of fresh air. It exhibited the best of

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- 11. M. J. Kurian 'Indigenization of the Church in India: Some reflections', in *Orthodox Identity in India* M. K. Kuriakose (ed), Rev. Dr. V. C. Samuel 75th Birthday Celebration Committee (Bangalore, 1988), pp. 59-66.
 - 12. E. R. Hambye, *Dimensions of Eastern Christianity*, St. Joseph's Press (Mannanam, 1983), p. 133-143.
 - 13. Ibid., p. 134.

the past. It looked afresh at the position of the Eastern Churches within the Catholic Church and their role in ecumenism. 'The Catholic Church values highly the institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions and their ordering of Christian life'.¹⁴ Madey shows that this contains a new vision.¹⁵ It is one of a fellowship of equal Churches united in the person of the Universal Pontiff. No longer should one talk of Eastern rites (as I deliberately did in the previous paragraph) but Eastern Catholic Churches. These are on equal footing to the latin Church. One is not more Catholic than another. The latin rite is not superior because it is the tradition of Rome. Clearly there is potential role conflict between the Pope as patriarch of the west and Universal Pontiff; but in Vatican II Eastern Catholics are not second class Catholics. Such a vision is in distinct contrast to the policy of the Portuguese. It is perhaps the mistakes of the past that have led the Church to present position.

The Council therefore said, 'the Catholic Church wishes the traditions of each particular church or rite to remain whole and entire'.¹⁶ 'They are to aim always at a more perfect knowledge and practice of their rites, and if they have fallen away...they are to strive to return to their ancestral traditions'.¹⁷ 'The holy ecumenical council confirms and approves the ancient discipline concerning the sacraments which exist in the Eastern Churches, and also the ritual observed in their celebration and administration,

and wishes this to be restored where such a case arises'.¹⁸ Here we see the vision for those who have worked hard to restore the eastern heritage of the Syro-Malabar church. This has led to flowering of scholarship not least in liturgy and spirituality such that the Syro-Malabar have some of the leading liturgical scholars in the world. Clearly the present controversy in the church reflects the tensions that implementation of the council brings. Some don't want to look to their roots and restore their tradition. Hence the Liturgical Action Committee talking of the 'imposition' of Chaldean rites. But it would seem hard to say that the proposals for liturgical reform (one might better say restoration) have been anything but an implementation of the vision of Vatican II.

Ecumenical Dimensions

The third part of the vision of Vatican II was to see the Eastern Catholic Churches as bridges in dialogue with the Orthodox. This was a very bold move as, in the past the question of the 'uniates' has seemed to be a stumbling block to any progress and a cause for the accusation of proselytism. One of the difficulties of the Catholic East is that it seemed to imply that Orthodox Churches were not true Churches. The policy of latinization seemed to demonstrate the type of reform that would be required. Many saw this as a call to abandon their tradition which they had maintained in the face of some fierce opposition. As we have seen above, Vatican II has given a new more acceptable vision of the place

14. *Orientalium Ecclesiarum* § 1.

15. J. Madey *Orientalium Ecclesiarum More than Twenty Years After*, St. Joseph's Press (Mannanam, 1987).

16. *Orientalium Ecclesiarum* § 2.

17. *Ibid.*, § 6.

18. *Ibid.*, § 12.

of Eastern Churches in the Catholic Church. The vigorous implementation of its policy is therefore crucial for ecumenism.

In envisaging the Eastern Catholic Churches as bridges, it is important to assess where the ends of the bridge are. Clearly the process of latinization has meant that the Eastern Catholic Churches are well integrated at the Catholic (latin) end. But they now find themselves in a different climate. The Council demonstrates a shift in attitude of the church in the west. No longer is the expectation one of imitation of the west but rather of eastern authenticity. At the other end of the bridge, the Orthodox, may also have a similar expectation. They may ask: how Orthodox are the Eastern Catholics? The conciliar approach, of recovering authentic eastern traditions is bound to bring eastern Catholics closer to the Orthodox, and hopefully will enable a clearer dialogue between the two. This makes the present discussion in the Syro-Malabar Church all the more important. Is she to affirm her latinized past or look to the kind of renewal that the Vatican council envisages?

As an Anglican, this is an important test case. It is not clear what the outcome of the present ARCIC discussions will be. In earlier dialogue we made it plain that unity did not in our view mean absorption into the Latin Church. Paul VI reassured us

about this in calling us a 'beloved sister Church'. Vatican Two seems to say the Anglican communion holds a special place in ecumenical dialogue. As yet, the type of unity that will develop is not clear, but Anglicans will be unwilling to give up some canonical issues such as the marriage of priests and bishops, some form of independence in the appointment of bishops, and our separate liturgical identity.

The Eastern Catholic Churches do provide one sort of model of what church unity might look like. The history of these churches is not encouraging. Indeed this history might present difficulties in Anglican-Roman Catholic unity. Vatican II however seems to have addressed the past and put forward a new vision. In light of the Council the Eastern Catholic churches might be a more positive model than they look at first sight. Once again the ability of the Syro-Malabar to overcome her latinization and flourish as an eastern church is crucial. The whole question of the credibility of the vision of the Council is at stake. It is this renewed vision of the place of the Syro-Malabar Church (and the other Eastern Churches) in the Catholic Church that could be a fruitful starting point for a model for unity with the Anglican Communion. Thus there is a crucial ecumenical dimension to present Syro-Malabar controversy.

Revd. Philip Tovey
10 Hardwick Park
Banbury
Oxon, OX 16 7YD

Fr. Tovey is an Anglican Priest working in England with an interest in the Syrian Churches in India.

Churches of Oriental Apostolic Tradition in Ecclesial Communion with Rome (Eastern Catholic Churches)

1992

See	Country	Rank	Hierarch	Priests/Deacons	faithful
Coptic Church					
Alexandria	Egypt	Patriarchate	† Stephanos II Ghattas	86/2	80.300
[Residence: Cairo]					
Assiut	Egypt	Eparchy	† Kyrillos (William)	44/0	30.753
Ismailia	Egypt	Eparchy	† Athanasios (Abadir)	5/0	5.000
Luqsor	Egypt	Eparchy	† Aghnatiros (Yaacoub)	22/0	21.200
Minya	Egypt	Eparchy	† Antonios (Naguib)	35/0	29.846
Sohag	Egypt	Eparchy	† Morkos (Hakim)	17/0	12.000
					<u>170.099</u>

Other hierarchs:

† Youhanna (Golta), Tit. Bishop of Andropolis, Patriarchal Auxiliary
 † Andraos (salama), Tit. Bishop of Barca, Patriarchal Auxiliary

Ethiopian [Ghe'ez rite] Church

Addis	Ethiopia	Metropoly	† Paulos (Cardinal Tzadua)		
Ababa				86/0	<u>47.142</u>
Adigrat	Ethiopia	Eparchy	† Kidane-Mariam (Teklehaiamanot)	202/1	<u>199.494</u>
Asmara	Ethiopia	Eparchy	† Zekarias (Yohannes)	181/4	<u>60.780</u>
					<u>307.336</u>

Other hierarchs:

† Francois (Abraha), eparch *emeritus* of Asmara

Syrian Church of Antioch

Antioch		Patriarchate	+ Aghnatiros Antoon II (Hayek)		
[Residence: Beirut, Lebanon]					
(Beirut)	Lebanon	Patr. Vicariate		12/0	23.500
Baghdad	Iraq	Archeparchy	† Athanasios Matti Shaba (Matoka)	6/3	23.350

Mossul	Iraq	Archeeparchy	† Kurillos Emmanuel Benni	20/0	23.500
Jerusalem	Holy Land	Patr. Vicariate	Corepiscopus Butros Abdel Ahad	2/3	990
Cairo	Egypt	Eparchy	† Basilius Moussa (Daoud)	4/0	2.250
Damascus	Syria	Metropoly	† Ostathios Yussef (Mounayer)	10/2	5.000
Homs, Hama and Nabk	Syria	Metropoly	† Theophilos Juhanon (Dahi)	10/0	9.500
Aleppo	Syria	Archeeparchy	† Rabbula Antoon (Beylouni)	11/0	8.750
Hassaké— Nisibis		Archeeparchy	† Yaqob Georges Habib (Hafouri)	5/0	3.642
(Istanbul)	Turkey	Patr. Vicariate	Corepiscopus Yusuf Sag	2/12	2.000
Iraq and Kuweit	(Bassorah)	Patr. Vicariate	(Vacant)	1/0	500
					<u>102.982</u>

Other hierarchs:

- † Julios Mikhael (Al-Jamil), Tit. Archbishop of Takrit, Patriarchal Auxiliary
- † Gregorios Ephrem (Jarjour), Tit. Archbishop of Edessa in Osrhoene, Patriarchal Auxiliary
- † Clement Georges (Schelhot), Tit. Archbishop of Mabbug [Hieropolis], formerly Metropolitan of Damascus (1972–78)

Syro-Maronite Church

		Patriarchate (Residence: Bkerké, Lebanon)	† Nasrallah Butros (Sfeir)		
Antelias	Lebanon	Archeeparchy	† Youssef Mohsen (Bechara)	113/0	244.969
Beirut	Lebanon	Archeeparchy	† Khalil (Abinader)	150/0	150.000
Tripoli	Lebanon	Archeeparchy	† Antoon (Joubeir)	101/0	97.316
Sur (Tyrus)	Lebanon	Archeeparchy	† (vacant)	23/0	22.000
Baalbek— Deir El-Ahmar	Lebanon	Eparchy	† Philippos (Chebaya)	13/01	30.000
Batrun and Sarba	Lebanon	Eparchy	† The Patriarch	114/0	225.000
Jbeil	Lebanon	Eparchy	† Bechara (Rai)	80/0	300.000
Jounieh	Lebanon	Eparchy	† Chucrallah (Harb)	119/0	211.117

Saida (Sidon)	Lebanon	Eparchy	† Ibrahim (Hélou)	44/0	96.000
Zahleh	Lebanon	Eparchy	† Georges (Scandar)	11/0	17.000
)Nicosia	Cyprus	Archeeparchy	† Butros (Gemayel)	9/0	10.700
)Jerusalem	Holy Land	Patr. Vicariate	Corepiscopus Augustine Harfouche		
Cairo	Egypt	Eparchy	† Yussef (Dergham)	8/0	6.000
Aleppo	Syria	Archeeparchy	† Butros (Callaos)	9/0	3.650
Damascus	Syria	Archeeparchy	† Antoon Hamid (Mourany)	5/0	8.000
Lattaquiya	Syria	Eparchy	† Antoon (Torbey)	21/0	23.000
St. Charbel	Argentina in Buenos Aires	Eparchy	† Charbel (Merhi)	7/0	700.000
Our Lady of Lebanon at Sao Paulo	Brazil	Eparchy	† Yussef (Mahfouz)	7/0	418.000
St. Maron of Brooklyn	U.S.A.	Eparchy	† Francis Mansour (Zayek)	87/10	52.814
St. Maron of Sydney	Australia	Eparchy	† Yussef (Hitti)	23/0	130.000
St. Maron of Montreal	Canada	Eparchy	† Georges (Abi-Saber)	8/1	<u>80.000</u>
					<u>2.925.566</u>

Other hierarchs:

- † Antoon Butros (Khoraiche, *Cardinal of the Holy Church*), Patriarch-emeritus of Antioch and All the East
- † Bulos Emil (Saadè), Tit. Bishop of Apamea, Patriarchal Vicar for Batrun and Zghortha
- Guy Bulos (Noujeim), Tit. Bishop of Caesarea Philippi, Patriarchal Vicar for Sarba
- † Francis Némè (Baissari), Tit. Bishop of Arado, Patriarchal Vicar for Joubbè
- † Roland (Aboujaoudè), Tit. Bishop of Arca in Phoenicia, Patriarchal Auxiliary
- † Bulos Yussef (Matar), Tit. Bishop of Tarsus, Patriarchal Auxiliary
- † John George (Chedid), Tit. Bishop of Callinicum (Osrhoene), Auxiliary of St. Maron of Brooklyn
- † Emile (Eid), Tit. Bishop of Sarepta, Patriarchal Procurator in Rome
- † Builos Fuad (Tabet), Archbishop, Tit. Bishop of Sinna, Nuncio Apostolic
- † Edmond (Farhat), Archbishop, Tit. Bishop of Byblus in Phoenicia, Pro-Nuncio Apostolic and Apostolic Delegate
- † Eliya (Farah), Archbishop, *emeritus of Cyprus*

† Yussef (Merhi), Eparch *emeritus* of Cairo

† Ignatius Abdo (Khalifé), Archbishop, Bishop *emeritus* of St. Maron of Sydney

Syro-Malankara Church

Trivandrum	Kerala/India	<i>Metropoly</i>	† Benedict Mar Gregorios	218/7	226.134
Tiruvalla	Kerala/India	Eparchy	† Geevarghese Mar Timotheos	138/0	45.000
Battery	Kerala/India	Eparchy	† Cyril Mar Baselios	60/0	19.000
					<u>290.134</u>

Other hierarchs

† Paulos Mar Philoxenos, Metropolitan, Tit. Bishop of Chayal, Episcopal Vicar, Trivandrum

† Lawrence Mar Ephrem, Tit. Bishop of Barcusus in Syria Prima, Auxiliary of the Metropolitan of Trivandrum

Greek-Melkite Church

Antioch (Residence: Damascus and Cairo)		<i>Patriarchate</i>	† Maximos V (Hakim)		
Aleppo	Syria	<i>Metropoly</i>	† Neophytos (Edelby)	14/0	13.000
Bosra and Hauran	Syria	<i>Metropoly</i>	† Bulos Nassif (Borkhoche)	20/0	27.000
Damascus	Syria	<i>Metropoly</i>	† The Patriarch	35/0	90.500
Homs, Hama and Jabrud	Syria	<i>Metropoly</i>	† Abraham (Nehmè)	13/0	25.000
Lattaqiya	Syria	Archeeparchy	† Mikhail (Yatim)	14/0	8.000
Beirut and Gibail	Lebanon	<i>Metropoly</i>	† Habib (Bacha)	150/0	150.000
Sur (Tyrus)	Lebanon	<i>Metropoly</i>	† Yuhanna Assaad (Haddad)	4/0	8.100
Baalbek	Lebanon	Archeeparchy	† Kyrillos Salim (Bustros)	10/0	23.000
Baniyas (Paneas; or Caesarea Philippi)	Lebanon	Archeeparchy	† Antoon (Hayek)	5/1	12.000
Saida (Sidon)	Lebanon	Archeeparchy	† Georges Kwaiter	13/0	10.500

Church of Oriental ... (Eastern Catholic Churches)

235

Tripoli	Lebanon	Archearchy	† Elias (Nijmē)	11/0	7.000
Zahleh and Furzol	Lebanon	Archearchy	† Andraos (Haddad)	34/0	115.000
Petra and Philadelphia (Amman)	Jordan	Archearchy	† Saba (Youakim)	20/2	18.645
Akka, Nazareth and All Galilee	Holy Land	Archearchy	† Maximos (Salloum)	29/1	38.000
Jerusalem	Holy Land	Patr. Exarchate	† Lutfi (Laham), Archbishop of Tarsus	6/1	3.000
Our Lady of the Paradise in Sao Paulo	Brazil	Eparchy	† Butros (Mouallem)	6/2	367.000
Newton	U. S. A.	Eparchy	† Aghnatiros (Ghattas)	65/20	26.500
St. Saviour's Canada of Montreal	Canada	Eparchy	† Mikhail (Hakim)	10/0	38.000
Our Lady of the Paradise in Mexico (Baghdad)	Mexico Iraq	Eparchy Patr. Exarchate	† Butros (Rai) Archimandrite Nicholas Dagher	1/0 1/0	2.000 340
(Cairo)	Egypt and Sudan	Patr. Exarchate	† Bulos (Antaki), Tit Metropolitan of Nubia	21/0	7.500
Salamieh)	Kuweit	Patr. Exarchate	Archimandrite Basilios Kanakry	1/0	4.500
St. Michael's Australia of Sydney	Australia	Eparchy	† George (Riashi)	4/2	10.000
(Caracas)	Venezuela	Apost. Exarchate	† Butros (Rai), Eparch of O. L. of the Paradise in Mexico	4/0	40.000

1.044.585

Other hierarchs

- † Francois (Abou Mokh), Tit. Archbishop of Palmyra, Auxiliary and Patr. Vicar
- † Youhanna (Mansour), Tit. Archbishop of Apamea in Syrioa, Auxiliary to the Patriarch
- † Hilarion (Capucci), Tit. Archbishop of Caesarea in Palestine, former Patriarchal Exarch in Jerusalem

- † Gregorios (Haddad), Tit. Archbishop of Adana, *former* Metropolitan of Beirut and Gibail
- † Yussef (Raya). Tit. Metropolitan of Scythopolis, *former* Archbishop of Akka, Nazareth and All Galilee
- † Elias (Zoghby), Archbishop *emeritus* of Baalbek
- † Athanasios (Ach-Chaer), Archbishop *emeritus* of Baniyas
- † Nikolaos (Hajj), Archbishop *emeritus* of Baniyas
- † Aghnatiros (Raad), Archbishop *emeritus* of Saida
- † Spiridon (Mattar), Eparch *emeritus* of Our Lady of the Paradise in Sao Paulo
- † Yussef Elias (Tawil), Archbishop, Eparch *emeritus* of Newton
- † John Adel (Elya), Tit. Bishop of Abila, Auxiliary to the eparch of Newton
- † Nicholas James (Samra), Tit. Bishop of Gerasa, Auxiliary to the eparch of Newton

Ukrainian Church

L'viv, Ukraine Halych and Kamjanets		Major Archepiscopate	† Myroslav Ivan (Liubachjivs'kyi, Cardinal)	1.004/0	1.300.000
IVano-Frankivsk	Ukraine	Eparchy	† Sofron (Dmyterko)	333/0	1.100.000
Przemysl	Poland	Eparchy	† Ivan (Martyniuk)	56/0	1.064.674
Philadelphia	U. S. A.	Metropoly	† Stephen (Sulyk) † Robert Mikhail	86/5	77.123
St. Josaphat in Parma	U. S. A.	Eparchy	(Moskal) † Innocent Hilarion	37/1	11.893
St. Nicholas of Chicago	U. S. A.	Eparchy	(Lotocky)	48/8	28.200
Stamford	U. S. A.	Eparchy	† Basil Harry (Losten)	67/4	38.495
Winnipeg	Canada	Metropoly	† Maxim (Hermaniuk)	47/20	49.375
Edmonton	Canada	Eparchy	† Myron Michael (Daciuk)	47/3	30.000
New Westminister	Canada	Eparchy	† Jeronim Isidor (Chimy)	19/3	7.700
Saskatoon	Canada	Eparchy	† Basil (Filevich)	35/4	23.625
Toronto	Canada	Eparchy	† Isidore (Borecky)	81/17	83.000
(London)	Great Britain	Apost. Exarchate	† Michael (Kuchmiak), Tit. Bishop of Agatopolis	15/0	27.000
Sts. Peter and Paul of Melbourne	Australia	Eparchy	† Ivan (Prasko)	13/1	25.000
(Munich) Germany and Scandinavia	Germany	Apost. Exarchate	† Phaton (Kornyljack), Tit. Bishop of Castra Martis	21/1	27.000

(Paris)	France	Apost. Exarchate	† Michel (Hrynchyshyn), Tit. Bishop of Zigris	11/1	16.000
St. John the Baptist at Curitiba	Brazil	Eparchy	† Ephraim Basilio (Krevey)		
St. Mary's Protection [S. Maria del Patrocinio] at				66/1	130.000
Buenos Aires	Argentina	Eparchy	† Andrés (Sapelak)	18/1	126.000 4.164.885

Other hierarchs

- † Volodmyr (Sterniuk), Tit. Archbishop Marcianopolis, Auxiliary to the Major Archbishop
- † Myroslav Stefan (Marusyn), Archbishop, Tit. Bishop of Cadi, *Secretary Congregation for the Oriental Churches*, Vatican City
- † Filemon (Kurchaba), Tit. Bishop of Abrittum, Auxiliary to the Major Archbishop
- † Mykhaylo (Sabryha), Tit. Bishop of Bucellum, Auxiliary to the Major Archbishop
- † Julian (Voronovs'kyi), Tit. Bishop of Deultum, Auxiliary to the Major Archbishop
- † Ireney (Bilyk), Tit. Bishop of Novae, Auxiliary to the Eparch of Ivano-Frankivsk
- † Pavlo (Vasylk), Tit. Bishop of Plotinoplis, Anxiliary to the Eparch of Ivano-Frankivsk
- † Augustine Eugene (Hornyak), Tit. Bishop of Hermonthis, *former Apostolic Exarch in Great Britain*

Romanian Church

Fagaras and Alba Julia	Romania	Metropoly	† Alexandru (Todea Cardinal)	655/0 (?)	412.486
Cluj-Gherla	Romania	Eparchy	† George (Gutiu)	110/0	505.000
Lugoj	Romania	Eparchy	† Ioan (Ploscaru)	42/0	154.000
Maramures	Romania	Eparchy	† Lucian (Muresan)	258/0 (?)	397.956
Szadea Mare	Romania	Eparchy	† Vasile (Hossu)	46/0	238.000
Saint George's in Canton	U. S. A.	Eparchy	† Vasile (Puscas)	20/2	5.150 1.712.512

Other hierarchs

- † Vasile (Cristea), Tit. Bishop of Lebendus, *former* Apostolic Visitator for the faithful in Western Europe
 † Ioan (Chertes), Archbishop, Tit. Bishop of Cantanus

Byzantine Ruthenian Church

Mukachevo	Ukrainę	Eparchy	† Ivan (Semedi)	354/0	461.555
Pittsburgh	U. S. A.	Metropoly	† Thomas (Dolinay)	73/0	128.072
Parma	U. S. A.	Eparchy	† Andrew (Pataki)	46/0	18.109
Passaic	U. S. A.	Eparchy	† Michael (Dudick)	113/11	80.400
Van Nuys	U. S. A.	Eparchy	† George (Kuzma)	19/5	17.220
					<u>705.356</u>

Other hierarchs

- † Stephen (Kocisko), Metropolitan *emeritus* of Pittsburgh
 † Ivan (Margitych), Tit. Bishop of Scopelus in Haemimonto, Auxiliary to the Eparch of Mukachevo
 † Josyf (Holovach), Tit. Bishop of Sozopolis in Haemimonto, Auxiliary to the Eparch of Mukachevo

Byzantine Slovak Church

Preshov	Czecho-Slovakia	Eparchy	† Jan (Hirka)	226/0	362.701
Sts. Cyril and Methodius of					
Toronto	Canada	Eparchy	† Michael (Rusnak)	17/0	30.000
					<u>392.701</u>

Other hierarchs

- † Milan (Chautur), Tit. Bishop of ..., Auxiliary to the Eparch of Preshov

Bazantine Hungarian Church

Hajdudorog	Hungary	Eparchy	† Szilárd (Keresztes)	191/0	250.000
Miskolc	Hungary	Apost.	† Szilárd (Keresztes), Exarchate	Exarchate of Hajdudorog	30/0
					<u>22,000</u>
					<u>272.000</u>

Byzantine Church of Krizevci (former Yugoslavia)

Krisevci	Croatia	Eparchy	† Slávomir(Miklovsh)	62/1	48.970
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Other hierarchs

- † Joakim (Herbut) [of the clergy of Krizevci] (Roman Catholic) Bishop of Skopje-Prizren, Apostolic Visitator of the faithful living in Macedonia

† Joakim (Segedi), Tit. Bishop of Gypsaria, former Auxiliary to the Eparch of Krizevci

Bulgarian Church

Sofia	Bulgaria	Apost. Exarchate	† Metodi (Stratiev)	20/0	15.000
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Albanian Church

	Albania	Apost. Administration	<i>no statistics available yet!</i>
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Byelorussian Church

	Byelorussia	<i>hierarchical organization not yet reestablished</i>
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Hellenic or Greek Church

Athens	Greece	Apost. Exarchate + Anarghyros (Printesis), Tit. Bishop of Gratianopolis	11/0	2.300
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Istanbul	Turkey	Apost. Exarchate Archimandrite Thomas Varsamis, Vicar Delegate	1/0	50
				2.300
				=====

Italo-Albanian Church

Lungro	Italy	Eparchy † Ercole (Lupinacci)	32/2	33.500
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Piana degli Albanesi	Italy	Eparchy † Sotir (Ferrara)	26/2	28.400
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S. Maria di

Grottaferrata	Italy	Abby † Archimandrite Paolo Giannini	25/0	95
				61.995
				=====

Russian Catholic Church

Moscow	Russia	Apost. Exarchate	<i>no new statistics available</i>
Harbon	Manchuria	Apost. Exarchate	<i>no new statistics available</i>

Other hierarchs

† Andrey (Katkoff), Tit. Bishop of Nauplia

Assyro-“Chaldean” Church of the East

Babylone	Catholicate-Patriarchate	† Raphael I (Bidawid)
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Bagdad	Iraq	Metropoly † The Catholicos-Patriarch	30/0	481.000
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Kerkuk	Iraq	Metropoly † Andraos (Sana)	4/0	5.470
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Arbil	Iraq	Archeparchy † Stephanos (Babaca)	6/0	12.530
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Bassorah	Iraq	Archeparchy†	Yousif (Thomas)	2/0	4.500
Mossul	Iraq	Archeparchy†	Guirgis (Garmo)	19/0	19.850
Alqosh	Iraq	Eparchy	† Abdul-Ahad (Sana)	7/0	13.500
Amadiyah	Iraq	Eparchy	† Hanna (Kello)	3/0	1.500
Aqra	Iraq	Eparchy	† Abdul-Ahad (Raban)	2/0	245
Sulaimaniya	Iraq	Eparchy	† Abdul-Ahad (Raban), Eparch of Aqra, Patr. Administrator	1/0	500
Zakho	Iraq	Eparchy	† Hanna (Kello), Eparch of Amadiyah, Patr. Administrator	6/0	7.100
Teheran	Iran	Metropoly	† Yuhannan (Issayi)	7/0	4.600
Urmia	Iran	Metropoly	† Thomas (Meram)	3/0	2.000
Ahwaz	Iran	Archeparchy	† Hanna (Zora)	2/0	275
Jerusalem	Holy Land	Patr.			
Beirut	Lebanon	Exarchate	Corepiscopus Paul Collin Corepiscopus Louis Al-Dairany, Patr. Administrator	4/0	10.000
Cairo	Egypt	Eparchy	† Yussef Ibrahim (Sarraf)	1/0	500
Aleppo	Syria	Eparchy	† Corepiscopus Antoon Audo, Patr. Administrator	2/0	10.200
Diarbekir	Turkey	Archeparcho	† Paulos (Karatas)	5/0	1.400
Mardin	Turkey	Eparchy	(vacant)		
Séert	Turkey	Eparchy	(vacant)		
St. Thomas	U. S. A.	Eparchy	† Ibrahim Namo (Ibrahim)	13/43	52.000
the Apostle of Detroit					<hr/> <hr/> 625.670

Other hierarchs

† Emmanuel-Karim (Delly), Tit. Archbishop of Kashkar, Auxiliary to the Catholicos-Patriarch

† Gebriel (Batta), Archbishop *emeritus* of Diarbekir

† Gabriel (Koda), Tit. Archbishop of Nisibis, *former* Metropolitan of Kerkuk

**St. Thomas Christian Church (Syro-Oriental Tradition) or
Syro-Malabar Church (India)**

Changanacherry	Kerala	Metropoly	† Joseph (Powathil)	677/0	350.000
Kanjirapally	Kerala	Eparchy	† Mathew (Vattakuzhy)	173/0	152.528
Palai	Kerala	Eparchy	† Joseph (Pallikaparampil)	427/0	288.632
Kottayam	Kerala	Eparchy	† Kuriakos (Kunnacherry)	139/0	120.074
Ernakulam	Kerala	Metropoly	† Antony (Padiyara, <i>Cardinal of the H. Roman Church</i>)	528/0	399 665

Irinjalakuda	Kerala	Eparchy	† James (Pazhayattil)	190/0	215.885
Kothamangalam	Kerala	Eparchy	† George (Punnakottil)	316/0	340.510
Mananthavady	Kerala	Eparchy	† Jacob (Töomkuzhy)	191/0	142.760
Palghat	Kerala	Eparchy	† Joseph (Irimpen)	102/0	52,264
Tellicherry	Kerala	Eparchy	† George (Valiamattam)	199/0	249.860
Thamarassery	Kerala	Eparchy	† Sebastian (Mankuzhi-		
			kary)	121/0	101.236
Trichur	Kerala	Eparchy	† Joseph (Kundukulam)	277/0	383.490
Bijnor	Utar-Pradesh	Eparchy	† Gratian (Mundandan)	25/0	810
Chanda	Maha-rashtra	Eparchy	† Vijay Anand (Nedumpuram)	61/0	23.167
Gorakhpur	Uttar-Pradesh	Eparchy	† Dominic (Kokkat)	29/0	1.508
Jagdalpur	Madhya-Pradesh	Eparchy	(vacant)	35/0	2.884
Rajkot	Gujarat	Eparchy	† Gregory (Korotremprel)	40/0	8.147
Santa	Madhya-Pradesh	Eparchy	† Abraham (Mattam)	33/0	1,801
Sagar	Madhya-Pradesh	Eparchy	† Joseph Pastor (Neelan-Kavil)	45/2	3.150
Ujjain	Madhya-Pradesh	Eparchy	† John (Perumattam)	58/0	1.150
Kalyan	Bombay	Eparchy	† Paul (Chittilapilly)	45/0	100.000
					<u>2.939.521</u>

Other hierarchs

† Sebastian (Valloppilly), Eparch *emeritus* of Tellicherry

† Januarius Paul (Palathuruthy) Eparch *emeritus* of Chanda

† Abraham (Kattumana), Archbishop, Tit. Bishop of Cebarades in Bizacena
Nuncio Apostolic

Armenian Church

Cilicia	Catholicate-Patriarchate	† Hovhannes Bedros XVIII (Kasparian)
Beirut	Lebanon Metropoly	† The Catholicos-Patriarch 20/0 15.000
Ispahan	Iran Eparchy	† Vartan (Tekeyan) 3/0 2.000
Baghdad	Iraq Archeparchy	† Paul (Coussa) 1/0 2.200
Iskanderiya	Egypt Eparchy	† Butros (Taza) 3/1 2.000
Aleppo	Syria Archeparchy	† Butros (Marayati) 12/0 15.000
Kamishlieh	Syria Eparchy	† Joseph (Arnaouti) 5/0 4.500
Damascus	Syria Patr. Exarchate	Archpriest George Tayrovan 1/0 4.500
Istanbul	Turkey Archeparchy	† Hovhannes (Tchokalian) 2/1 3.640
Jerusalem	Holy Land Archpriest	Joseph Rubian
L'wiw	Ukraine	<i>not yet reestablished</i>
Holy Cross of Paris	France Eparchy	† Karikor (Ghabroyan), 8/0 30.000 Apost. Visitator for Armenian faithful living in Westrrn Europe without an Ordinary of their own

Athens	Greece	Ordinariate † Archpriest Nishan Karakeheyen, Apost. Visitator for Armenian faithful living in Central Europe without an Ordinary of their own	1/0	650
Latin America	Argentina	Apost. Exarchate † Vartan (Boghossian) Eparch of St. Gregory of Narek in Buenos Aires	3/0	14.000
St. Gregory of Narek in Buenos Aires	Argentina	Eparchy † Vartan Boghossian	5/0	16.000
Gherla	Romania	Ordinariate † György-Miklós (Jakubinyi) Tit. Bishop of Aquae Regiae, Apost. Administrator	no statistics available yet	
New York	U. S. A.	Apost. Exarchate † Mikail Nerses (Setian)	11/0	34.500
Eastern Europe and Armenia		Apost. Visitatur Abbot Der Nersessian	Nerses no statistics available	
				<u>143.990</u>

Other hierarchs

- † Hemaiagh (Ghedikian), Catholicos-Patriarch *emeritus* of Cikicia
 † Andrew (Bedogluyan), Tit. Bishop of Comana in Armenia, Auxiliary to the Catholicos-Patriarch
 † Vartan (Ashkarian), Tit. Biseop of Tokat, Auxiliary to the Catholicos-Patriarch
 † Raphael (Bayan), Archbishop *emeritus* of Iskanderya
 † Kirkor (Ayvazian), Tit Bishop of Marasc, *former* Bishop of Kamishlieh

Latin Prelates Ordinaries for Eastern Catholics

Buenos Aires	Argentina	Ordinariate Card. Antonio Quarracino	3/2	110.000
Vienna	Austria	[Byzantine] Ordinate Card. Hans Hermann Groer	2/0	4.900
Rio de Janeiro	Brazil	Ordinariate Card. Eugenio de Aranjo Sales	4/0	9.500
Paris	France	Ordinariate Card. Jean-Marie Lustiger	51/3	45.000
Warsaw	Poland	[Armenian] Ordinariate Card. Józef Glemp	no statistics given (10.000 ?)	
				<u>179.400</u>

The number of priests comprises eparchical and religious priests working in the ecclesiastical circumscriptions quoted. As regards the deacons, the number refer to permanent deacons, not to temporary deacons aspiring the presbyterate.

The main source for these statistics is the most recent yearbook of the Catholic Church, the *Annuario Pontificio 1992*, Vatican City 1992.

Book Review

The CCEO, Indian Reprint of the Latin-English Edition, published by The Oriental Institute of Religious Studies, India, Vadavathoor, Kottayam - 686 010

The Reprint of the Code of Canons of the Eastern Churches (CCEO) has been published by the Oriental Institute of Religious Studies, India. The Reprint was released to the public on the occasion of the visit of the Pontifical Commission headed by Archbishop Thomas White to the St Thomas Apostolic Seminary on the 2nd of October 1992. The Reprint, as given in the book is for sale in India only.

The Oriental Institute of Religious Studies, India, has done a commendable work in publishing the Indian Reprint of the CCEO. The paper, the printing and binding – all can compete with any publication anywhere in the world. Therefore, not only the Oriental Institute, but also the St Joseph's Press Trivandrum 695 014, which brought out the Reprint can legitimately be proud of the work that has been done.

The Reprint contains the original latin text and the English translation prepared by the Canon Law Society of America. Since the original text is given, it is a great help for the studious who would like to go to the original text. Both the Patrimony of the Holy See and the Canon Law society of America have been generous to us: the Patrimony in giving us permission to publish free of cost the original text and the Canon Law Society of America for making available, also free of cost, the text they had prepared with so much hard work.

The translation, forward, glossary and tables of corresponding canons have all been prepared by the Canon Law Society of America and is the copyright of the same Society.

A very commendable point to be noted about the English Edition is the table of corresponding canons in the CCEO, CIC, and CICO. This makes reference to the corresponding canons easy. However, an alphabetical index would have been an asset which it is hoped will appear soon since some agencies are already preparing the same. Such an index of the CIC also appeared later than the Code. Similarly there are mistakes which are no surprises in such a monumental work. And yet, what Dr Madey of Paderborn said about the English translation holds good: "The Latin-English edition of the CCEO by the American Canon Law Society is excellent. It is to be regretted that there is no index". I would only add that the OIRSI (Oriental Institute of Religious Studies) has done an excellent job by making it so cheap as to cost Rs. 100/ only (\$. 4) prepublication.

Fr Joseph Koikakudy

We are forced to raise the subscription rate because of the increase in the cost of paper, labour charge and postage.

Annual subscription : Rs. 45 (in India)

Foreign : \$ 30 or DM 50 by air mail; \$ 20 or DM 35 by sea mail.

Single copy : Rs. 15 (in India); \$ 10 or DM 15 or the equivalent (abroad).

News

1 Oriental Monastic Community at Kottayam

The first group of the Novices of the New Eastern Monastic Community, SISTERS OF ST. THOMAS, made their solemn profession on 29th of November 1992 at Manganam near Kottayam. Srs. Alphonsa Karakkattu, Mariamma Ninaparampil, and Kochuthresia Kavunkal are the first three members of this monastic community.

The solemn function took place during the liturgical celebration presided over by His Grace Mar Joseph Powathil, the archbishop of Changanacherry and assisted by Very Rev. Frs. Mathew Mattam (Vicar General) and Prof. Xavier Koodapuzha of the Pontifical Oriental Institute, Kottayam. The foundation of this monastic community is a unique event in the history of the St. Thomas Christians. Though the Syro-Malabar Church is abundantly blessed with religious and Priestly vocations the monastic foundations based on authentic Indian and Eastern traditions are yet to be developed. It is an important step in that line.

The foundation of this monastic community is the result of the pioneering efforts of His Grace Mar Joseph Powathil together with Professors Rev. Fr. Xavier Koodapuzha, Varghese Pathikulangara CMI and Elias Vadaketh CMI. This monastic community is following strictly the liturgical spirituality according to the authentic Eastern and Indian traditions. Hence the solemn profession took place on the first day of the new Liturgical year.

2 Msgr. Jacob Manathodath consecrated aux. Bishop

The Syro-Malabar Archdiocese of Ernakulam has an auxiliary bishop. Fr. Jacob Manathodath was appointed auxiliary to His Eminence Mar Antony Cardinal Padiyara. His episcopal consecration on 28th November 1992 was officiated by the Cardinal and assisted by Mar Joseph Powathil, Archbishop of Changanacherry and Mar Sebastian Mankuzhikary, bishop of Thamarassery. The new auxiliary had served the archdiocese in several capacities like secretary, Chancellor, parish priest etc. The appointment came when he was teaching at Pont. Seminary, Aluva, Kerala.

3 Vatican and the Russian Orthodox Church react to the Anglican decision to ordain women

Since the Anglican Church's decision to ordain women to the priesthood, reactions have come up from various churches. The Vatican spokesman, Joaquin Navarro - Falls saw it as a "new and grave obstacle to reconciliation with the catholic church". The Russian Orthodox Church has expressed its "deep regret" at the decision of the Anglican Church. It is seen as a real obstacle in the path to unity. There are also difference of opinion within the Anglican Hierarchy.

INDEX

1992 Vol. XIII

December 1991 + March 1992

Ecclesiology – Canon Law

	No. 1	
	Page	
Ecclesiological Perspectives and the Particular Law of the Syro-Malabar Church	Xavier Koodapuzha	5
Juridical Sources of Particular Law of the Syro-Malabar Church	George Appassery	23
The Autonomy of the Thomas Christian Church of India Up to the Sixteenth Century	Sebastian Vadakel	30
Renewal of Priestly Formation in the Syro-Malabar Church in the Light of Second Vatican Council and CCEO	Raphel Thattil	35
The Eastern Churches and the Latin Rite Religious Institutes	Lawrence Thomas Paruthapara O. F. M. Cap.	48
Religious Among the St. Thomas Christians and the Canonical Legislation on Religious of Oriental Churches	James Thalachelloor	54
Liturgy and the Local Hierarch	Joseph Koikakudy	66
Sacredness of the Canons in the New Oriental Code	V. Palathingal	75

June

Liturgy

The Baptism and the Oil of Unction According to Mar Abdiso	Rev. Fr. Lonappan Arangassery	91
Horizontal Dimension of the Syro-Malabar Qurbana	Dr. Thomas Mannoorampampil	99
He Descended to the Dead	Rev. Philip Tovey	105
The Obligations of all Christian faithful Regarding the Preservation of the Patrimony of their Church	Paul Pallath	112
Mar Narsai and His Liturgical Homilies on Christian Initiation	Thomas J. Thumpetparampil O.F.M. Cap.	123

September

Spirituality

Early Christian Monastic Origins: A General Introduction in the Context of Syriac Orient	Koonammakkal Thoma Kathanar	139
Virginity: The Celestial Life	Dr. Mathew Paikatt	164
International Scholarly Congress for the 75th Anniversary of the Pontifical Oriental Institute		186

December

Ecumenism

The Revolutions of 1989 and the Catholic-Orthodox Dialogue	Ronald G. Roberson C.S.P.	195
Searching For Ecclesial Communion	John Madey	212
“...Whether we still Have the Right to Remain Separated”	Vsevolod	221
Ecumenical Dimensions to Syro-Malabar Controversy	Revd. Philip Tovey	226
Churches of Oriental Apostolic Traditions in Ecclesial Communion with Rome (Eastern Catholic Churches)	John Madey	231

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144. G. Chediath, G. Appassery, Bar Abraha, Sabhacharitram, 1990 pp. 276. Rs 24/- (m)
145. Lonappan Arangassery Ecclesial Dimensions of East Syrian Liturgy 1990, pp. 160, Rs. 40/-
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147. Andrew Athappilly, The Local Churches in the Colonial Set -Up 1991. Rs. 12/-
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149. Sr. Serena, *Religious Life as Imitation of Christ*, 1991, p. 112, Rs. 20/-
150. C. Payngot (ed.), *Homage to Mar Cariattil*, 1992.
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154. The Code of Canons for the Oriental Churches, 1992, Rs. 175.
155. Dr. T. Mannooramparampil, The Sacramental Commentaries of the Fathers, 1992, pp. 230, Rs. 35. (m)
156. Dr. T. Mannooramparampil, Introduction to the Liturgy, 1992, pp. 130, Rs. 18. (m)
157. Dr. T. Mannooramparampil, Bar Zo'bis Explanation of the Divine Mysteries, 1992 pp. 90

(m = malayalam)

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